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ABSALOM.

ACCORDING to science, says Professor Drummond, three possibilities of life "are open to all living organisms—Balance, Evolution, and Degeneration. The first denotes the precarious persistence of a life along what looks like a level path, a character which seems to hold its own alike against the attacks of evil and the appeals of good. It implies a set of circumstances so balanced by choice or fortune that they neither influence for better nor for worse. But except in theory this state of equilibrium, normal in the inorganic kingdom, is really foreign to the world of life; and what seems inertia may be a true evolution, unnoticed from its slowness, or likelier still, a movement of degeneration obliterating as it falls the very traces of its former height. From this state of apparent balance, *Evolution* is the escape in the upward direction, *Degeneration* in the lower. This is Degeneration—that principle by which the organism failing to develop itself, failing even to keep what it has got, deteriorates and becomes more and more adapted to a degraded form of life." This long quotation from Drummond brings before us clearly the two possibilities which are placed before every human being—the possibility of growth, and the possibility of degeneration, the possibility of an upward movement of the soul, and the possibility of a downward movement. We are so constituted that we have power to choose the one or the other of these two courses. We are free beings, possessing the power to choose either to do what is right or to do what is wrong. In other words we are responsible for our actions. There is another law which governs our actions, *viz.*, the law of habit. It may be stated thus: Repetition of certain actions forms in us a disposition or tendency to repeat those actions, with greater ease, under similar circumstances.

Let us turn our thoughts to an Old Testament character in whom the principle of degeneration continued to work in such a way as

to lead him from one sin to another until at last he became so hardened in his wickedness that escape became impossible for him. As we *study* carefully the retrograde movement of Absalom's character, we may be led to find in his life a warning appropriate to our individual positions and situations. Mark first the description of Absalom's personal appearance given by the sacred historian (2 Sam. xiv. 25, 26). "But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot, even to the crown of his head there was no blemish in him; and when he polled his head, he weighed the hair of his head at two hundred shekels after the king's weight." In these few words the historian brings before us very vividly the physical appearance of Absalom. He was at this time in the full bloom of youth, shining with resplendent beauty, perhaps *the most attractive* among the many sons of David and among the children of Israel. There was no blemish in his whole exterior. He was the very *type* of a beautiful young man. And to add to his beauty he was a man of extraordinary strength. The man whose hair weighed nearly 7 lbs. was no ordinary man. Such was Absalom's external appearance. And we can imagine what effect such a beautiful exterior would have had upon his parents, as well as others who from time to time came in contact with him. He must have been very much petted by David and Maacah, and we shall subsequently see how his servants were drawn to him and how the people were attracted by him. For in addition to his personal beauty he had very winning manners. At a later period we shall see him "standing by the way of the gate" to embrace and kiss the people. Among other good qualities which young Absalom had at this time, we may mention his strong affection for his sister, and his keen sense of justice. Surely he was a very promising young man. His father *must have expected great things* from him. His mother must certainly have rested many a fond hope in her growing son. And he himself must at this time have had certain high hopes and lofty aspirations. Like many young men of to-day and of every age he no doubt took many a glance into the future, and *pictured to himself* what he would do to ameliorate the condition of the world. But we know how such hopes are often mere empty dreams and how many are the unrealized visions of youth. How often do we see men, when they actually begin the battle of life, prove to be quite different from what we thought they were. And how often does a man towards the close of his life feel how miserably he has

failed to fulfil the purpose of his life, of which he had clear views n his youth. And worse than this, is it not very often the case that men not only fail to fulfil the purpose of existence and the anticipations of youth, but that they deliberately place themselves on the side of evil and bring themselves into an attitude of steady opposition to all that is true and pure and noble? And what a pitiable sight it is sometimes to see the very young men of whom we have entertained high hopes, falling down from the summit which they had reached into the very depths of the abyss of destruction. It was so in the case of Absalom.

In the life of every man these are certain turning points which may be said to settle the direction of his after career. It seems to me that the incident which chiefly settled the course of Absalom's life was his murder of his brother Amnon. In reading this part of the sacred narrative our sympathies are surely on the side of Absalom until the time he takes the law into his own hands. In 2 Sam. xiii. 22, we read that "Absalom hated Amnon because he had forced his sister Tamār."

We quite sympathise with Absalom's indignation; and we admire the patience of the man who controlled his anger for a full period of two years. For we read in the 23rd verse that it was "after two full years" that Absalom "invited all the king's sons." Perhaps Absalom was waiting to see what steps David would take to restore order and mutual affection among his children. But the historian does not tell us anything about any active disciplinary steps taken by David. We read in the 21st verse that "when king David heard of all these things, he was very wroth." The probability is that David did not do anything to satisfy Absalom's sense of wounded justice. But even this view of the situation does not justify Absalom's murder of his brother Amnon. He fell into the same error into which many have fallen and still fall. He thought he could rectify things by taking the law into his own hands. He had not lifted himself up to the level to which our Lord desires us to rise. His life was not guided by the principle enunciated by Christ in the words, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." This is a principle of action, which when applied to the everyday incidents of our life, will have a far-reaching influence, not only upon individuals and communities, but upon the whole human race.

But Absalom would not care to lead his brother Amnon to repent-

ance. It is no wonder that he would not. He lived in an age of brutal retaliation; and in such an age and in every age only men who are guided by the spirit of God can resist the promptings of their lower nature. He would not rest satisfied with anything less than the murder of his brother. His servants smote Amnon when his heart was merry with wine and thus Amnon died.

And "Absalom fled and went to Geshur and was there three years." He was brought back at last only through the intercession of Joab. Then he came back to Jerusalem, and we are surprised to find that he "dwelt two full years in Jerusalem and saw not the king's face." (2 Sam. xiv. 28.) Such a line of action provoked him to anger. He twice sent for Joab to come and take him to the king. Joab would not come to him. So he ordered his servants to go and set Joab's barley field on fire, and they went and did so. "Then Joab arose and came to Absalom into his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold I sent unto thee, saying, Come hither that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. So Joab came to the king, and told him; and when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king; and the king kissed Absalom." This part of the narrative leaves on the reader the impression that Absalom was being goaded to rebellion by the unwise act of the king and his chief minister. But on the other side, Absalom now showed a greater proneness to do unlawful things, and by the law of habit he became more and more settled in such a course of conduct. In giving order to set Joab's barley field on fire, we find Absalom unable to restrain his anger and to submit to lawful authority. Here again he ought to have regulated his conduct by a higher standard of action which may, in St. Paul's words, be stated thus:—"Let every soul be subject unto the higher powers." Some one may perhaps object to this line of thought by saying that we need not expect a very high standard of morality from men who lived at these early stages of society. It is quite true that we are not to judge the actions of the men of those times as if they were as enlightened as men of the nineteenth century. Still, I do not think that we can in any way justify the conduct of Absalom. We pity the man, and we are sorry for him.

We feel that he was endowed with many talents, which, alas, he misused. His talents, his powers, his energies were not used to glorify God but to glorify himself. He brought self into prominence and self-aggrandisement became the aim of his life. Need we wonder then, that he departed "further and further from God and righteousness," and began to take the path that leadeth to destruction?

The next step in Absalom's downward movement was his enticing the people after him by fair speeches and winning manners. He now aimed at the throne of his father David. And with this end in view he approached his father with a lie in his mouth. He said: "I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron." Thus with a dishonest heart he went to Hebron, and sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." And so Absalom became King in Israel and his father David fled from him for safety. Absalom was now guilty of treason and patricidal war. How much he had degenerated by this time we may see by reading the 22nd verse of the 16th chapter. He had now become a thoroughly wicked man. His conscience was seared. He was now capable of committing the most wicked and abominable sins without even the slightest pangs of conscience. He who had at first such an intense hatred for Amnon's sin now "went in unto his father's concubines in the sight of all Israel." Such is the sad history of a neglected soul. At last we find Absalom dying in his wickedness and we do not read of any signs of repentance shown by him before his death. His end was truly a tragic catastrophe.

We may all learn a lesson from Absalom's sad career. We have ever to bear in mind that evolution and degeneration are the two great possibilities open to us all. We must seek after the higher kind of life and endeavour to grow upward and heavenward. And what do we understand by the upward growth of the soul? "It means the gradual putting off of all that cannot enter the higher state or heaven and simultaneously the putting on of Christ. It involves the slow completing of the soul and development of the capacity for God." Christ and He alone can give us the power to grow in grace and in godliness. "He that hath the Son hath life, and he that hath not the Son of God, hath not life." Let the Apostle Paul's motto of life be our motto too. In his epistle to the Philippians, he says, "But this one thing I do, forgetting

those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"In this wild element of a Life," says Carlyle, "man has to struggle onwards; now fallen, deep-abased; and ever with tears, repentance, with bleeding heart, he has to rise again, struggle again still onwards. That his struggle be a faithful unconquerable one; that is the question of questions." Let us struggle onwards, ever bearing in mind that "the fountain of all the nobler morality is moral inspiration from within, and that the feeder of this fountain is God."

P. J. ABRAHAM.

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*EDUCATIONAL AGENCIES IN MISSIONS :—I.**

EDUCATIONAL AGENCIES in Foreign Missions are of two kinds, or rather perhaps they aim at two distinct sets of objects. I shall therefore speak of Education in Missions first as a strengthening, training, developing, agency, secondly, as a preparatory agency.

Of educational agencies in the former of these aspects, comparatively little need be said. The advisability, or even the necessity, of education in this aspect is admitted, and in some degree felt, everywhere. That the school should grow out of the church, —that when a society of believing men and women has come into existence there should also be an agency for the training of their children—this may be regarded as a principle universally accepted within the bounds at all events of Protestant Christendom. There is no need now to contend against the idea that "ignorance is the mother of devotion." That idea has perhaps some little influence still in corners of the mission field; but its disappearance may be left to be secured by the prevailing spirit of the time.

Nevertheless, it may be well to point out that two separate questions are wrapped up in this matter of education as a disciplinary or developing agency. There is the question, first, of training each generation in full acquaintance with the Christian faith. There is the question, secondly, of using all that is included in the term

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'education' as a means of developing the powers of the individual man and making him more likely, and more fit, to hold a high position and exert a powerful influence in after life.

As regards the former question;—it goes without saying that something has gone sadly wrong if each generation in any church that has been formed on heathen ground is not better instructed in Christianity,—is not more influenced by it in daily life,—is not in every way less 'heathen',—than its predecessor. The second question however is not so simple as that which I have thus easily dismissed. Yet the two questions are often treated as if they were one, and harm has resulted from confounding them.

Certainly it is the imperative duty of every Mission to provide for the training in godliness of the youth connected with it. From this however it does not follow that it is the duty of every Mission to provide advanced training—to provide what in India is always called 'higher education'—for all its youth, or even for all those among its youth who wish to make acquisition either of knowledge or of social position. In deciding how far any Christian organization is to go along the latter line, questions of practical detail manifestly come in. There can be no universal rule. The Christian Church, every branch and every twig of it, exists for the spiritual good of those who make it up, and not for the promotion of the intellectual advancement or social standing of all, or necessarily of any, of them. In some sets of conditions, it is best that a Mission and the Christians connected with it should be content not to seek for great things, even though the great things they might strive for be in themselves permissible and laudable. It is however safe to say that in the ordinary circumstances of churches formed out of heathendom, or in the midst of heathendom, a good deal should be done in the way of training the intellects and developing the whole characters and powers of at least selected youthful members of the Christian community. Nothing but good ought to result from that community, whether it be large or small, being superior, intellectually, socially, and in every way, to those who have not yet accepted the Christian faith. And I cannot but think that in the past history of Indian Missions somewhat less progress has upon the whole been made than might have been wisely made in this direction. Some Missions are free from the reproach; but, taking Indian Missions in the mass, I think there has been an appreciable and needless loss of power from a certain slowness to afford a thorough and advanced Christian training to some youths at all events from the congregations

that have been arising in this generation and the last. But the correctness of the opinion which I thus venture to express is a matter of little more than speculative interest. Practically, at all events in Southern India, things have come to be, or are rapidly coming to be, all that can be desired in this respect.

Much attention has recently been directed—and very rightly—to the strides which higher education has been making among the Christian population throughout the Madras Presidency and the Native States conterminous with it. Some indication of this educational progress may be fitly given here.

All advanced education among the fifty millions of Southern India is both tested and regulated by the University of Madras. The University performs its functions mainly by means of three examinations,—the Matriculation Examination at the beginning, the First Examination in Arts in the middle, and the Bachelor of of Arts Examination at the close, of the ordinary course of liberal training. In the year 1880, the number of Native Christian young men who passed the three examinations thus enumerated was 88, 14, and 10. Ten years afterwards, in 1890, the 88 had grown into 144, the 14 into 53, and the 10 into 45. The progress shown by the figures bearing on any other recent years would be found to be substantially the same. It is true that educational progress is not confined to Native Christians. In greater or smaller measure it is shared by most other sections of the general community. Thus while in 1880 the total number that passed the Matriculation Examination was 1371, the total number that passed the First Examination in Arts 167, and the total number that passed the Degree Examination 113, the corresponding numbers for 1890 were 1648, 668, and 359 respectively. Both sets of figures show rapid growth, but that which bears on Native Christians shows much greater progress than appears in the community at large. In the intermediate examination the ratio of progress is about the same; but while the total number who matriculated was not much greater in 1890 than in 1880, the number of Native Christians entering on a liberal training had not far from doubled in the interval. Similarly, while the number of all who passed the highest of the three examinations was in 1890 about three times, the number of Native Christians was four and a half times as great as it had been ten years before. These are sufficient indications that educational progress within the Church is much more rapid than beyond its bounds.

In commenting on the figures of 1890, the Director of Public

Instruction makes remarks which are very cognate to the subject that is here in hand. "I have frequently," he says, "drawn attention to the educational progress of the Native Christian Community...... . In the Language Branch [of the B.A. Examination] whilst the number of Brahmans examined decreased by 8 per cent., the number of the Native Christians increased by 40 per cent. There can be no question if this community pursues, with steadiness, the present policy of its teachers that,.........in the course of a generation, it will have secured a preponderating position in all the great professions, and possibly too in the industrial enterprize of the country. ....Still, however, the Brahmans must for a long while predominate. In the past year no less than 72 per cent. of the candidates who passed the Language branch of the B.A. degree examination were of this community, whilst Native Christians contributed 10·3 per cent. Viewed, however, with relation to population, the percentage of the latter is nearly twice as good as the above figures indicate. Non-Brahman Hindus, though they form 88 per cent. of the total population, contributed only 16·6 per cent. The results of the examination in the Language branch [of the B.A. Examination] were most favourable to Native Christians."

It should be further noted that this tide of educational progress among Native Christians is but beginning to flow. It may be regarded as certain that twenty, or even ten, years hence, such progress will have for its index much higher figures than can be quoted now. In India, education is, and is likely long to be, the one sure path to social advancement and social power. It would seem therefore as if we have already a prospect—certainly at a considerable yet at a measurable distance—of a state of matters in which the Native Church will be decidedly the foremost social influence and the leading formative power among the people of Southern India. In this portion at all events of the mission field, all that appears to be needed is to maintain existing agencies, developing them as Providence points the way, and to watch, carefully and prayerfully, the current of change which these agencies are producing.

It is true that this striking progress is not solely, and indeed not mainly, due to educational agencies of the kind at present under consideration—those, namely, which have the training of the youth of an already existing church as their primary end and aim. The progress that has recently been made must be chiefly ascribed to the facilities, and still more to the impulse, given by the Madras Christian College and other institutions, which, as will appear in

the second part of this paper, have had a preparatory, not a developing or disciplinary process, as their controlling purpose. But it does not greatly matter what the agencies at work have been. Schools and colleges founded for the training of those within the Christian fold have had their own share in setting that current flowing which may yet bear with it so much of both temporal and eternal good to all the Indian peoples. And all mission agencies ought to be regarded as mutually supporting parts of one great whole. Whatever the agencies that have had most effect, little is needed in Southern India now beyond steady and healthy progress along a path that has been fairly entered on.

I think, however, that I ought not to leave this branch of my subject without pointing to a danger which may be fatal if not guarded against with jealous care. There is danger wherever there is progress. The ship that is moored and motionless runs little risk. A ship that has begun its voyage must take its chance of being wrecked upon the rocks that lie between it and the port which it is bound for. Its only safety is to watch for the rocks and shun them. So here. The educational progress of the South Indian Church, which may hereafter lead it to a position in which it will have boundless opportunity for serving God and blessing men, is undoubtedly a thing to be greatly rejoiced in. There is danger, however, that the end may be sacrificed to the means. There is danger—already manifest to the clearer-sighted—lest advancement in education and the higher position to which education leads become the sole, or chief, objects of desire to Christians. The Church may be turned into a guild for the worldly welfare of its sons. Complaints are pretty often made which are really, though perhaps in part unconsciously, based on the idea that the Church ought to be a guild of this kind. But if this, or anything like this, is to be the practical result of what has been going on of late, it would be better that educational progress should be even rudely checked. A Church which fills a lowly place but which in that place is bent on conformity to its Master's will, is a better instrument for fulfilling all traceable divine ends than a Church, enlightened and cultured to the highest point, which uses its enlightenment and culture for its own profit. There is therefore need that those in spiritual charge of the rising Christian community should seek to make its family and congregational and social life channels for an ever increasing measure of the grace of God. There is need that those who educate the aspiring members of that community should put it in the fore-

front of their teaching that education is not in itself an end but a means whereby God's purpose for mankind may be effectually furthered. There is clamant need for a commensurate deepening of spiritual life, through means like these, if the increasing culture of South Indian Christians, and of Christian communities in circumstances like theirs, is not to be a curse instead of the great blessing which it is undoubtedly capable of becoming.

In a paper so brief as this, these things appear to be enough to say under my first head,—that, namely, of educational agencies considered as a means of forming, disciplining, and strengthening the nascent Christian Church.

WILLIAM MILLER.

POETRY AND THE IMAGINATION.*

A LECTURER who stands before an audience with Poetry as his theme might naturally be expected to give a formal answer to the question : What is Poetry ? This is a question often put and pondered, often fragmentarily, never fully or finally answered. Poetry is a spiritual thing easily recognised, hardly grasped ; a subtle essence whose power and charm we feel but which before our eyes passes through transmigrations that elude our vigilance. I know not in this age which would photograph ghosts, what exactitude may be attained in a scientific scrutiny of fairy land. But I fear we shall fail to stereotype the form and features of the Muse until the august goddess herself lies lifeless at our feet. But it is the privilege of us mortals that when we know little we can say much. And if we cannot define poetry in a second or a sentence, we may talk of it in an essay of an hour.

The most general and evident characteristic of poetry is verse. Yet the two are not co-extensive. All verse is not divine, just as rhyme is not all reason, and measure is not all music, any more than all that glitters is gold. And there is poetry that is not in verse,—imaginative works of fiction and romance, or fancy flights of essayists and orators ; and there is a poetry unexpressed—known in a vision and a tremor of the heart. But even if the correspondence of poetry and verse were closer than it is verse would still be descriptive only

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* From a Lecture on the Idea and Aim of Poetry delivered to the Literary Society, Wilson College, Bombay, on August 5, 1893.

of the form or outer garb. It is a thing external, not in any way defining the substance or inner reality we are in quest of. I do not mean to depreciate form. In every sphere of art it is indeed no small thing. At first thought one might be disposed to identify art with form. But on reflection one sees that in painting, for example, or in sculpture, it is the idea that is embodied or localised that gives a work of genius its paramount and permanent value. The marble shape that comes to us from the chisel of a great sculptor is no thing of rounded smoothness and graceful attitude and stately lineaments, it is alive with thought. You feel life pulsating through every part, while in the face and the head you read the manliness of the man or the tenderness of the woman, or whatever feature of nobleness the artist has thus endeavoured to incarnate. Form is the interpretation of idea. And the perfection of form by which we distinguish genius is itself the free and full embodiment of perfect thought. Thus in poetry it is not the choiceness or elegance or beauty of language, not the rolling music or the melodious cadence of line or stanza, it is the idea or sentiment or feeling that is fundamental. Happily the two things—thought and expression—are not separate. As in ordinary utterance—the utterance of a child, the public speaking of the full-grown man—thought connects itself with speech so closely that after a time they seem to arise together, so in literary art they are but as the inner and the outer aspects of one reality. By a mysterious law the substance and its shape, the ideal creation and its concrete embodiment become one—wedded and welded into an indissoluble unity. The thought informs the language. As it grows in clearness in the mind so does its expression grow in ease and fulness. *And ideas that are distinctively poetical clothe* themselves, without conscious effort of the mind, in a form of words which also is at once recognised as poetical. Thoughts "voluntary move harmonious numbers." In particular instances indeed thought precedes, nay sometimes even lags behind, the power of utterance. That is to say, development is *not* absolutely normal or harmonious. But as a rule it will be found that a writer whose diction is harsh, whose language is unmusical, and whose expression is lacking in the qualities of lucidity and grace, has a corresponding peculiarity and imperfection in his apprehension of the poetic spirit; while, on the other hand, sentences that command admiration by their brilliancy or elegance of form are the expressions of choice and penetrating or original thought. From this law of all literature we judge that form is not to be studied apart from the thought or spirit it enshrines.

And the question regarding the description or limitation of poetry emerges for us in this wise. Can we have a *definition that will mark* the peculiar quality of mind—emotion, sentiment, idea, image, or whatever it be—that constitutes poetry? I will not trouble you with standard solutions of this question, farther than to say that they virtually attempt the impossible. If you put side by side half-a-dozen definitions you will at once see how partial they are. Each has truth enough in it to prove the incompleteness of the others. One critic thinks of the poetic faculty, another of the instrument, another of the method, another of the material; one looks to nature, another to action, another inward on the soul in its various moods of thought and feeling and impulse and will; and so they circulate. Poetry is a spirit of immortal youth which in different ages and races clothes itself in different guises. It adapts itself to the rude and to the cultured, to the soft and to the warlike, to the emotional and to the practical; it speaks through song and minstrelsy and idyll and in the elaborate poems of action and description and story. It is a goddess who can present herself in any soil and in the avatar that befits the period. Poetry is thus many-sided, many-shaped, many-featured; yet poetry is one, for its source is one. Its birthplace is the soul of man; that soul which, as the German philosophers tell us, looks up with reverence to God, and looks in on self with another reverence, and down on the world around it and beneath it with yet another kind of reverence; and which, as a still greater philosopher, our own Shakespeare, said, looks "before and after," and may thus live in memory or in hope. It is the apprehension of these various objects by the soul or the contact with the soul of some magic in them that is the occasion or condition of poetry. But these, you may say, are open to all men. Almost the entire race can look on nature in its beauty or can feed on hope with its sweetness. Yet of the favoured, only one of a thousand, and of the multitude one of a million is born a poet. Something more, then, seems to be required than subject and object, soul and nature, mind and material or manners; some force that kindles the fire, some chemical or quickening power by which the soul absorbs the magic breath and gives it forth in thought that crystallises in immortal shape. That something the bards have regarded as a divine *afflatus*. Poetry is a product of enthusiasm, a voice of inspiration, a light or a fire whose flame is fanned by some mysterious wind that bloweth where it listeth. But enthusiasm works not according to direction, nor can we trace its law. Yet something we may say of its times

and seasons regarding both the lives of individuals and the history of nations. There are epochs of life and of history that are favourable or unfavourable to the influence of the Muse.

> "Verse a breeze mid blossoms straying,
> While Hope clung feeding like a bee;
> Both were mine. Life went a-maying
> With Nature, Hope, and Poesy,
> When I was young."

But Youth with all its sweet illusions of friendship and of hope is after all the time of blossoms rather than of perfect flowers or ripe and mellow fruit. I have quoted Coleridge; let me refer to Milton. You remember that when his powers were fully matured and he had already begun to sketch his great poem England was suddenly darkened by the outbreak of the Civil War. What was the effect on the poet's art? "Not in these noises," he exclaimed; and for fifteen years he hung his harp on a willow tree; and then when all seemed over, under the shadow of old age and the approaching Bacchanalian rout of the triumphant enemy, in loneliness and in peril, in blindness and in sorrow, the unconquered spirit poured forth some of the grandest poetry that our race will ever know. It may be in the fervour of youth before the world forces are fully felt, or it may be in the calm of retirement such as Wordsworth's amongst his hills, but rarely is it in the heat and conflict of life or under the sway of fear or doubt or any form of worldliness, that the soul can utter music. In a glance at the history of a people's literature—and I take only England—we may mark something more. Passing over the period of Chaucer, of which the promise was destroyed by the war of the nobles, we have had since the secure establishing of the throne in the reign of Elizabeth three distinct epochs of creative literature. They are the Elizabethan period, the reign of Queen Anne or so-called Augustan age, and the generation following the French Revolution, that first great wave of modern democracy. Each of these lasted about a quarter of a century. The first dates from near the year of the Armada, includes the life of Spenser and Shakespeare, with the work of a dozen dramatists and a score of lyrists: and it marks the period when England, reforming and adventurous, first became conscious of a great national destiny. The second, which is precisely a century later, is the period after the English Revolution, a period far less heroic yet memorable. It contains a revival of the drama, which faded prematurely not from lack of genius, for

Otway and Congreve were little less clever than Marlowe and Shakespeare, but from lack of moral power which in Shakespeare saved the former;—the period of our first tales of fiction—those of Defoe and Swift, with the beginning of the modern essay and novel in Addison and others; the period too, of our first great mental philosopher, Locke, our greatest natural philosopher, Newton, and of great moralists and preachers. On the whole it was a period not of creative originality but of criticism and satire, of Gallic influence and of the reproduction of ancient classics, a period not of daring but of elegance, culminating in what was called the virtue of correctness. The third epoch after another century is the dawn of democracy, when revolutionary ideas long before sown suddenly sprang into light, when a wave of the aspiration of liberty passed over many peoples, with an enlarged interest in mankind and dreams of equality and fraternity; the literary side of it being aided by a sort of counterpart in a revival of romantic ideas and medieval elements. The poets of the period are Wordsworth and Coleridge, Southey and Campbell, Scott and Byron, Shelley and Keats. Lyrics bubbled forth afresh in purity and charm, great dramas were written, though for the study not the stage, reflective poetry took higher flights than before; no kind of literature remained unproduced, but the most original, characteristic, and successful work was in the form of prose fiction, in the Waverley Novels of Sir Walter Scott. It was only the hand of death which struck down the three most gifted of these men in youth or early manhood, that prevented this period from surpassing the Elizabethan. Now these three active and fertile epochs include some seventy years in a history of four or five hundred. And with the qualification which I am to state they include all our great poets. The qualification is this. Towards the close of the first epoch a child was born, named John Milton, who in the next two generations gathered up in himself all the excellences of the great age that preceded him. In the midst of the second period a child—Alexander Pope—was reared who through another generation continued the glory of the Augustan or classic time; and thirdly, in the middle of our revolutionary period a child appeared, named Alfred Tennyson, who gathered in himself and carried to a far more exquisite perfection of detail all the art of Wordsworth and Shelley and Keats. Thus through three long intervals, in which the mind of England was bent on non-poetic pursuits, these three men—Milton, Pope, and Tennyson—shone as almost solitary witnesses to the glory and

the sacredness of perfect poetic art. But what I want to emphasise is that in these long non-poetic intervals there was at any time as much talent, and poetic talent too, in the nation, as in the short though memorable epochs of the outburst of song. Let me put it thus. Between the birth of Pope, the last of the classicists, and the birth of Wordsworth, the first of the most modern band, there had elapsed eighty-two years in which no great poet was born. In the next twenty-five years at least seven great poets saw the light. Yet in these eighty-two years were born and bred prose writers of the first rank such as Johnson and Hume and Gibbon and Burke, statesmen and warriors such as the Pitts, the Wellesleys, and Fox and Nelson, great scholars, great critics, great philosophers, and the inventors to whose genius our modern industries and locomotives are due. And similarly in our last sixty years, during which, as I think, no poet except Tennyson has mastered the art of poetry, there has been no dearth of eminent men in science and in other fields of literature. What I am pointing out is that in the history of nations as of individuals there are epochs of enthusiasm in which alone original poetry can abound. These epochs are epochs of expansiveness in thought or life. Civil wars are fatal, foreign wars are stimulating. But the condition of the national mind or national consciousness of strength is the main thing. The creative periods are periods of hope, of generous feeling and noble daring, of enlarged sympathy and of the growth of liberty. At such times the soul is stirred, the mind is active, impressions are received with rapidity and power, conceptions are formed with clearness and depth. And while in every age human life is the staple theme, each brilliant period will be found to have within it some element or elements of fresh thought that have entered the national consciousness with the force and conviction of a revelation.

II.

Leaving behind us the supposition of a poetic inspiration or mysterious enthusiasm we have two great spheres of fact to consider—the soul with its moods or faculties or aims, and the object or material to which its gaze is directed and with which its thoughts are occupied. I take the latter first. The materials of poetry refer to God and the spiritual world or to external nature or to human action or to mental experience.

(1) The early poetry of the world was mainly religious, and even in modern times much of the greatest poetry—the work, for example, of Dante and of Milton—is religious. This may be partly due to

the fact that the instinct of reverence and the sense of poetic beauty are akin, and originally rose in close association in the human mind. But undoubtedly religious contemplation must ever afford to the poet a lofty theme. I do not mean that thereby the poet is a theologian any more than that in the study of nature he is a scientist. The poetry of religion is of two kinds. In the first place, lyric hymns of praise, utterances of adoration, songs of worship and religious fellowship. These are of very various forms, from the elaborate hymns of early Greek and Sanscrit down to the brief modern Christian hymn : but undoubtedly the supreme illustration is to be found in the greater odes and lyrics of the Hebrew Scriptures, which are perhaps the loftiest flights of human poetry, and which, as Milton said, to "all true tastes excel."

Secondly, poetry interpreting human life in the light of Providence or of the righteous judgment of God. Such in some measure was the Greek Tragedy. It treated of :—

> "Fate and Chance and Change in human life,
> High actions and high passions best describing."

That is to say, its subject was the heroic and the terrible in conduct, but this it treated in the light of Fate or Chance—for it was by such cheerless names that it described the moral Governor of the universe. This, *too,* is the theme of what some think the greatest poem in the Bible—the book of Job. Often it recurs in the plots and speech of Shakespeare, while through all the great poems of Milton there is one steadfast aim, to "justify the ways of God to man." I am not to dwell on this aspect of poetry but simply to remark that even here, both in ode or song and drama or epic, the law obtains which less unexpectedly we find in the poetry of nature and in all lower themes, that the character of the poetry depends less on the object than on the subject, less on the theme in its own grandeur or beauty than on the apprehension of it in the mind and instinct of the poet. The poet sings of the heavenly world to utter his own feelings of gratitude or veneration or awe; or he interprets the will and law of God to raise the burden of care from the human soul, or to teach that Duty has an eternal basis, an eternal fitness, and an eternal glory, in the light of the heavenly Wisdom. In each case the poet's aim has regard to the life of Man.

(2) The materials in external nature are vast and various : the earth with its forms and colours, the ocean in calm or storm, rivers, mountains, clouds, sky, sun, stars; all the mighty forces, wind and

frost, thunderstorm and earthquake; and again, the singing of birds and the interest of the intelligent in lower life. Such materials are available for simple imagery and ornament, or for detailed description, as in the idyll and the pastoral, and most poems of lengthened narrative. Rarely do we find a poem purely descriptive; and such as do exist will be found in every case to possess a motive other than the geographical. But modern poetry professes to have been the first to discover the true relation of the poet to nature. The pencil which the great Mother put into the hands of the child Shakespeare was one:—

"Whose colours clear
Richly paint the vernal year."

But we are now told that the poet's task is to *interpret* nature, or to *penetrate* so as to reach the heart of that mighty being and find a meaning hidden from the vulgar eye. You know how Wordsworth has told us of his communings with the mysterious power that pervades earth and air and sky and ocean, and how Shelley felt the passion that burned beneath the appearances of things, and in the colour of field and flower and forest saw the breath and the glow of love. I know not if these transcendentalists are the true interpreters. Their vision is assuredly not what Bacon claimed as the prerogative of man in the first of his great aphorisms. But while our Newtons have on the one side established the authority of science in her claim to investigate laws, on the other side our Wordsworths have vindicated the right of imagination to make this world of beauty minister to her creative purposes. Most of these later poets treat nature as in some sense personal. Even Scott, the most directly descriptive, attributed to the outer world (at least if we accept the guidance of Ruskin) an "animation and a pathos of its own." But apart from that question let us note what is characteristic of all description. Wordsworth stated two aspects of it in a contrast he drew between himself and Sir Walter. Scott, he said, endeavoured to depict with faithfulness the whole scene as it lay before him. He on the other hand drank it through the eye into the mind, and there allowed it to rest until the soul through memory chose the fitting portions and put forth, not an exact copy with its multitude of details, but a poetic picture which contained for him the spiritual essence of the whole. These men represent two extreme types. The one is graphic, realistic, the other meditative, ideal. The one sparkles with motion and colour, with metaphor and figurative grace; the other moves in a quiet vein of contemplation which

now and then bursts forth in delightful strains of unexpected joy. But neither writes as a botanist or a geographer. Both select what pleases them and combine according to their will and harmonise their material so as to leave on us impressions of life and beauty. No poet cares to be a mere photographer of the fields. Half the pleasure of every picture is in associated charms of memory or of melody. All scenes come to us through a medium of mind which may be translucent or refractive, the dry light of the understanding or the dewy light of the emotions, which may be informed by reverence and religion or by the love of beauty in nature or in art, but which in every case inwardly determines the character of the picture placed before us.

(3) But the crown of nature is Man. Man is his own proper study, his theme of perennial interest and wonder. We refer first to the outer life of action. The poetic materials are to be found in all heroic actions or pathetic experiences, or whatever by worthiness commands exceptional attention. Now as in description the poet is not a geographer so in narration the poet is not a historian. Of all true poems, epic, dramatic, or other, the first law is unity of thought. Each has a central idea, a leading plan and purpose to which all its parts are subordinate. Thus the Iliad of Homer is not the record of a campaign but an evolution of events in a series of scenes revolving round or resulting from the wrath of Achilles. And much more is unity exhibited in the later creations of poets who are primarily not minstrels but makers and artists. The poetry of human life is the most various and comprehensive; including epics and dramas, tales and romances, poems allegorical, pastoral, and idyllic, and, we may add, the poetry of satire and criticism, with much that is reflective and didactic. What I wish again to emphasise is that in each case both form and substance depend on the poet's mind, and that into each poem must enter idea and motive and ethical aim or purport.

(4) Lastly, we come to the materials that are not objective but subjective, the inner life of thought and feeling and all the moods of spiritual experience. Poetry of this class passes into two main divisions according as the emotional or the intellectual predominates. The former is lyric poetry known to us in song and hymn, in ode and elegy. It is the impassioned outburst of love or grief or friendship or patriotism or other noble feeling. Reflective poetry on the other hand does not pass so readily into moulds or nomenclatures. These other names are Grecian, but meditative verse is

modern, and mainly English, and more prone to be amorphous. Our greatest elegies are reflective—full of thought regarding life and death and progress and the mystery of being. Reflective also are our poems on mental pleasures, of memory or hope or imagination; our night thoughts and our day dreams, and much of the noblest verse of Cowper and Wordsworth and Byron. The sonnet, of which we have a library, was in Elizabethan days a sugared lyric; since the time of Milton it has been a lofty meditation.

Now it is not contended that in these four groups of materials, into which we have sought to divide the universe of thought, we have four distinct departments of poems or poetry. In nearly all poems they commingle more or less, while a great epic must draw materials from every source. The unifying centre is the poet's mind. That mind, which is substantially one in all, interprets nature and human action through its inner thought and feeling, while again it utters feeling and thought in the language of common life and natural illustration. But it is to be noted that according to the materials two distinct types of poetry arise. In regard to the external world and human action the poet's eye is directed outward. He paints, he imitates, he reproduces. His art Aristotle called imitative. But while this term is highly applicable to the drama, the term representative is perhaps more suitable to narrative and descriptive writing. Again, in regard to the soul and to religious contemplation the poet's eye is directed inward. His utterance is an outpouring, an expression of thought or an effusion of feeling. One half then of poetry—the major half—is *representative*; another half, less voluminous but perhaps more poetical, is *expressive*. These two terms mark the two sides, or the outer and inner aspects of the poet's art.

III.

All this leads us to regard as fundamental the poet's soul or mind; his mind in its faculty, its mood, its method, and its aim. Let me then turn your thoughts to the poetic faculty. Of this the recognised name is *imagination*. Other words there are such as phantasy (our old fancy) or vision, with deeply suggestive meaning but of narrower application. Imagination calls up to us imagery and images and the processes of imagining and imaging; but I take it in its wide sense as denoting the fulness of the poetic power. It is true that imagination is not confined to poetry and poetic thought. It belongs to oratory and to all fine writing, to science and philosophy where the mind requires its aid in the apprehen

sion of the unfamiliar, to every department of thought that calls up the distant or the dim or the future, and to whatever by subtlety, abstruseness, or abstraction, eludes the ordinary observation. Therefore we must describe our faculty as the poetic imagination.

(1) At the basis of this faculty lie two powers which I shall distinguish as brother and sister—for they are close akin, the one being more intellectual, the other more emotional—what have been known as *taste* or aesthetic perception, and *sensibility*, that is, susceptibility to the feeling of poetry. The latter is that emotional endowment which we have more or less by nature, and which can be traced in admiration of the heroic, in sympathy with the pathetic, in delight in the humorous and the mirthful, in all appreciation of the beautiful. The former is the instinctive or immediate judgment whereby we recognise certain objects as suited to poetry, certain feelings as poetical or calculated to arouse the poetic, and certain forms of language as elegant or musical.

Certain materials lend themselves to poetry or awaken in us the sense of the poetic. In nature there are the grand and the beautiful; grand by reason of vastness or power or depth or splendour or sublimity, beautiful in form or outline or colour, by regularity or variety or symmetry or harmony or brilliancy or other charm. In human life there are the heroic and the tender, elements of power or skill or valour or self-sacrifice or gentleness or pathos or love or faith. By such as these all men are impressed, but the poet with an especial keenness. They awaken in him feelings of admiration or rapture, of reverence or sorrow. But in the bosom of such feelings arises another and specific mental quality—this aesthetic sensibility (for we shall combine the two aspects)—which as a living germ feeds on these feelings until it grows and takes shape as the first form of the poet's imagination. In the sphere then of such feelings the imagination plays until the poet has power to express in words and to awaken in others what was first awakened in himself. The excitement of war or of adventure, the ideals of chivalry, with the presentation of character in all its intenser elements of strength or sweetness or devotion,—these are his meat and drink until at last grow into shape dramas and epics, rich in beauty of a hundred types; works of intricate and splendid art which as a second nature rouse in us high and overwhelming emotions of wonder and delight. In these fields of imagination the spiritual object which the poet's eye moves in quest of and finding feeds upon, receives the general name of

Beauty. This term is in the first instance applicable to nature and the external but secondarily to character and life in general. Beauty is the strict correlative of pleasure; and pleasure is the constant emotion of art, while awe and wonder and grief and pathos are occasional. Yet the perception of beauty, though in it we include the sublime and the tender, is not the whole of the aesthetic acquirement. There is another sphere for the exercise of taste or poetic sensibility. According to a wise saying of Horace poems must not only be beautiful, they must also be *sweet*. Not only must they abound in choice scenes and fair imagery and faultless language, they must stir the heart, they must stimulate and delight. To the grace of beauty they must add the power of charm. They must have something of the quality of that old ballad of Chevy Chase, of which Sir Philip Sidney said that it stirred the heart like the sound of a trumpet. Note then that while poetry has its affinities with painting and with sculpture and architecture in their quest and embodiment of beauty it has affinities with music and with song in their melodious strains that stir and stimulate the soul. Coleridge it was, I think, who remarked of Milton that he was not a picturesque but a musical poet. Not picturesque! Oh, is it not easy to taunt a blind man? I think I could produce proofs that at some time or other Milton had an eye—an eye at least to earth, not to speak of his vision of "the living throne, the sapphire blaze, where angels tremble while they gaze;" but our wonderful critics agree that he never had an eye to the underworld—"he never saw the damned." But I quote the remark to remind us that the poet must have not an eye only but also an ear. On this side of his art, where poetry touches music, not beauty but harmony is the better term to describe the formal objective aim and endeavour of the poet. Harmony is not merely a propriety, a symmetry, a fitness of arrangement or succession whether of sights or of sounds, it is an inner music of the mind with a "secret power" of its own, a gladness native to the soul which is the possession of all who are by nature poets.

(2). Passing from this aesthetic and instinctive sensibility or perception which we have placed at the basis of the activity of the imagination, let us come to its more developed and complicated exercise. I have in view the two powers which were continually on the lips of our elder critics under the names *judgment* and *invention* or inventiveness. The poet must possess first of all a discerning power such as not only sees the beautiful, but distin-

guishes, appraises, adapts, selects. He must have a trained and sure critical judgment. Secondly, he must have a discovering and combining power, a power which brings distant things together, groups them into one whole, assimilating the imported to the main subject of thought, and thus, by addition or accumulation and assimilation, produces new effects in plan and composition, in illustration and figurative ornament. Both of these are necessary. First a discerning and selecting power; for all things beautiful are not equally beautiful and not equally appropriate. Some words, some thoughts, some images are better fitted than others for special themes. The muses had their favourite haunts. Something of love's preference must assert itself in all the garniture of beauty. This power then of a discriminating vision, not in the deeper sense of spiritual insight, but as a developed taste, an acquired tact, a literary skill, so as to know and choose the most fitting objects of his art, is what we here mean as the next necessary requirement of the poet. And then along with it, the power, which more strictly pertains to the imagination, of poetic invention and combination. For, as I have said, the poet traversing space to find images, likenesses, and correspondences, gathers together things remote, conjoins and groups, associates and assimilates, while all the time a unity of thought fixed in his mind presides over the varied materials, and commands them into a harmonious whole. Whatever be his special function as seer, teacher, interpreter, or spiritualiser, the work of invention is to summon instances, images, or illustrations, so as set forth, in greater fulness and grace, the thought or intention of the poem. You will observe that these two aspects of the poet's faculty correspond to what is regarded as two rudimentary and ultimate functions of mind—the power of noting differences and the power of tracing resemblances. The character of the greatest mind depends largely on the preponderance of one or other of these simple powers.

With regard to judgment we may note that, so far, the poet and the critic are one. Sane poets are sound critics. Such were Spenser and Sidney, Ben Jonson and Milton; and what glimpses into the art do we find in occasional words of Shakespeare! And in formal criticism the best things have been said by poets proper, such as Dryden, Gray, Coleridge, and Pope, while others whose reputation is due to their criticism, such as Addison and Johnson and Arnold, were at least respectable as poets. The poet is a critic; but the critic is not necessarily a poet. There is some truth in the

cynical remark that the critic is one who has failed in art. He possesses the discerning power; he may lack the inventive and imaginative. Invention Pope described as the supreme characteristic of poetry; and therein he may be said to agree with Aristotle, who called the fable or story the soul of the poem. It is of course the highest exercise of the combining power, the test of that measure of poetic genius named originality. In their inventions we best see the imaginative capacity of a Homer or a Shakespeare. And the word *poet* (which means *maker*) is itself an acknowledgment that this is the characteristic function of the art. Yet we may be led to doubt that invention, in the sense of gathering and expanding the materials of a fable or illustrative story, is the essence of poetry, as poetry is now conceived, when we remember not only that the plots of our drama of character are written in prose but that it is in the novel or prose fiction that in the last two centuries the greatest triumphs of invention have been achieved. If invention were the supreme mark of poetry Walter Scott would take a place in our literature second only, if indeed second, to Shakespeare. But such a place few would assign to him. There are other powers of equal value to some of which we have not yet referred. Invention shows itself in fertility of ideas and illustrations, in the evolution and intricacies of plot, in the variety of well-sustained characters, in wealth of words and novelty of forms. Judgment on the other hand is shown in appropriateness, in harmony of plot, consistency of characters, suitability of manners, in choice of words and images and verse. Invention suggests, combines, creates; judgment selects, adapts, completes. The former is imagination unrestrained; the latter is the controlling power of harmony. They may be referred, respectively, to the natural principles of spontaneity and restraint; or compared to the political ideas of liberty and order. Invention is the first prerogative of genius; but in the view of poetry as an art judgment must be placed by its side.

At this point let me pause to illustrate by examples this combining power of the poet. And first let me take the following from Milton. He is describing Satan, the gigantic leader of an armed host, as he treads the burning soil of the nether world. At this point the prominent objects are his spear and shield. How shall the poet convey to us an image of the shield? He finds nothing near and accordingly he travels to the moon. But the moon as seen by us is small and indistinct compared with the shield on Satan's shoulders; so he takes the luminary as brought nigh by the telescope, with

its rivers and mountains and spotty globe raised into harmonious relief. These rivers are the quartering lines; the mountains and *hills are the bearings. Thus in the large round spotted moon we* have a picture of size and shape and similarity of detail. But the poet loves association and accordingly he adds to his picture recollections of astronomy and optics, with the classic soil of Italy and the honoured name of Galileo. Then how shall he describe the spear? He goes to the tall pine forests of Norway. But a tree has its branches, and moreover the illustration must be individual if possible. So he imagines a pine shaped into the mast of the foremost vessel of a great empire's fleet. And then to give us the adequate idea of length he tells us that this mast is but as a wand beside the Archangel's weapon, while again the huge weapon is but as a staff in the hand of its possessor. And so the elements are blended together in a picture of pathos and grandeur.

Take next a passage from Shakespeare. The words are these. They tell the story of one whose life was blank because its only feature had remained hid.

> " She never told her love,
> But let concealment like a worm in the bud
> Feed on her damask cheek. She pined in thought
> And with a green and yellow melancholy
> She sat like Patience on a monument
> Smiling at grief."

Now let me quote an exposition of this from the more skilled pen of an English physician (*Memoirs of Dr. Gordon Hake*). Shakespeare (he says) " knew a girl who was in love but concealed it, and so pining grew hectic and sallow, but bore it with patience. Such is the prose version of the fact and not very emotional. But the poet would look steadfastly at the sufferer as would a lover. Then his sympathy would inflame, and in the developing of his mental vision he would see a rose that must prematurely perish through the cankering worm that gnaws at its heart. The rose is the hectic blush; its damask is reflected on the maiden cheek as she pines. But such an image cannot end here, this image of death in life; and in the next parallel appears a living monument of immortalising sculpture, beyond which the mind cannot rise."

These are examples of inventive description applied to an external object and to life. Take one more where the purpose is to set forth the relations between the finite and the infinite. An older poet (Vaughan) describes eternity as presented to him in a vision,

> "*Like a great ring of pure and endless light,*
> As calm as it is bright."

In this vision the elements of vastness and perfectness are completely gathered together, and a mental idea is embodied in a concrete figure. It is a triumph of language. Shelley carries it a step further. He is setting forth the relations of the universal and the individual, of eternity and time, of God and a human life.

> "The One remains, the many change and pass,
> Heaven's light for ever shines, earth's shadows fly,
> Life, like a dome of many coloured glass,
> Stains the white radiance of eternity."

Think first of the great dome of heaven filled with white light—an emblem of eternity; and then of the dome of a temple of ours with roof of stained glass—emblem of *time*: and then see the light of the eternal streaming through, falling in broken colours, red and green and blue and yellow, upon the floor or benches of this temple of earth; and then reflect how elements of the divine—the true, the good, and the beautiful—enter in fragments and in disguises into the passions and experiences of our life. Here then the poet's work is to illuminate a deep and subtle truth. His effort is to gaze into the heart of things so as to trace the meaning of the mystery of life, and having grasped an inner law he embodies his conception in a living picture that must continue to live before our eyes. These then are three examples from three widely differing but highly imaginative poets; the first expansive and pictorial, the second iterative and intensive, the third idealistic and visionary. They variously illustrate the methods of invention we have indicated and yet seem to point to something more.

(3). Let me now complete my analysis of this least analytic of faculties. I have spoken of *taste* and sensibility, judgment and inventiveness, and combining *or assimilating* power. There is one thought more; what is called *ideality*. I have sought already to emphasise the fact that the poet's own idea and not the external appearances is the determining and formative power. From idea comes the conception of an *ideal*, something transcending reality, the aim and goal of mental desire. The supreme work of the poet is to idealise. Hear how Bacon in one brief but immortal paragraph at once fastens on this as the root and heart of the poet's vocation. "Agreeable to the spirit of man," he says, *there* is in poetry a "more ample greatness, a more exact goodness, and a more absolute variety than can be found in the nature of things."

And so in these three ways, representing things as more heroic, more in accordance with righteous government and law, and of more surprising variety, the poet promotes "magnanimity, morality, and delight." Thus, says Bacon, by making nature and human action bend to the mind's desires the poet exercises a sort of divine prerogative. This language of a philosopher is fully confirmed by the poets themselves; as when Keats talks of the sun and the stars and the heavens as materials out of which he will create still greater works, or when Shelley, enraptured with the beauty of nature, says of the poet that therefrom "create he can, forms more real than living man, nurslings of immortality," or once more, when Wordsworth in full sobriety sketches the picture of a vessel on the ocean that he before his sorrow would have painted. He would have traced a tranquil land, a sky of bliss, an eternally smiling sea, and over all the gleam :—

> "The light that never was on sea or land,
> The consecration and the poet's dream."

This idealising faculty, with its dreams of loveliness, its visions of heavenliness, and its halos of consecration, belongs to all departments of the poet's art. It gives us noble characters and heroic achievements, portraits of chivalry and legends of romance, or scenes of surpassing loveliness in nature or in life. Nor is it confined to the grander poetry. It is the assertion of the poet's freedom in the smallest as in the largest exhibition of his art. Read any poem of description or narration and you will see that incidents or sayings are omitted or inserted in obedience to the ruling idea of the author's mind. Take as an example Scott's description of Flodden. The battle is very real, and all the salient features are emphasised; but the story is made to revolve round Marmion, a knight who never existed, whose words and deeds are accordingly fictitious. And the climax is reached when that imaginary hero, wounded and dying, waves round his head his broken sword, and shouts in triumph, Victory! In a single picture are imaged the strength, the passion, the closeness and the issue of the fight. The poet breaks a minor truth to establish a major truth. He uses fiction for a high end. Truth is said to be stranger than fiction; and fiction is often truer than truth. And a problem alike for poet and for critic is to know the limits and the law or license of poetic truth. There is truth of fact and of history, truth of science and of philosophy, truth also of poetry and of the ideal. Astronomy has its record of the stars, its calculations,

and its theories. Yet what know we of matter or of motion, of light or of attraction? And who will say that science is truer than the poetry of Shakespeare when according to the poetry of the inner ear he sings:—

"Look how the floor of heaven
Is thick inlaid with patines of bright gold!
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim."

This then may be regarded as the central point in the complex activity of imagination. Unity is the first law of all artistic composition; the unity of the poet's idea is the dominating principle of all poetic thought. But this unity is not of a single type. One sees intensively and is notable for depth, another extensively and is notable for breadth. One is penetrating, another comprehensive. One judges intuitively, another reasons more discursively. Carlyle, who held that the poetic faculty was not different from any other, regarded intuition or vision which is a deep clear judgment as the highest manifestation thereof. The imaginative vision beholding concrete objects or outer facts of life distinguishes the apparent and the real, the superficial and the substantial, and laying hold of the substantial and the real exhibits the familiar fact or object as an outer sign of an inner principle or an eternal law. Or, again, the poet beholds a hidden law, and revolves it in his mind until it is to him a thing familiar, and he gives it concrete shape and by the power of imagery and language (assimilation and expression) he makes the embodiment of it stand before others and reveal to them the law that lies behind it. Of such power the classical description was given by Shakespeare:—

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape and gives to aery nothing
A local habitation and a name."

And we who are not poets may add that he not only gives shape and colour, he gives form and loveliness. He beautifies, he ennobles, he transfigures, he glorifies. Under his pencil things live anew in a new and golden light We began with an instinct of sense: let us end with an instinct of mind. For though the poet is ever acquiring he is substantially what nature made him. He is not

a scholar or a moralist, not a man of science or of letters but something embracing and transcending all. The poet is born not made. He is a child of taste. He is a man of genius.

Here is a concluding illustration of this many-sided work as he gathers materials, rejecting the insignificant, arranging the fitting in a harmony around his central purpose, and bathing the whole in light. Milton in describing the erection of Pandemonium tells us that the spirits first dug for the precious metals, then melted the massy ore, then removed the dross, then ran the pure liquid into diverse moulds; and that thereafter out of these variously shaped materials by the power of magic and to the accompaniment of music the great Palace of Art arose. The poet digs in the depths of nature or the mines of mind, melts the ore in the fire of his brain, refines it, dissipating the dross with the breath of his spirit, and turns the pure gold of his thought into many shapes of loveliness. But the great poem of which these materials and moulds are the multitudinous parts rises into a towered structure and well-proportioned unity from no written rules of masonry but through the magic of genius and to the melody of music.

R. SCOTT.

THE BRAHMAN SETTLEMENT IN MALABAR AND SOUTH INDIA:—II.

MR. LOGAN derives an argument in favour of his theory from the fact that the Malayalis used in early days to bury the bones of the dead in sepulchral urns such as are to be found in profusion in various parts of the district. On the authority of "one of the numerous Chinese pilgrims who flocked at this time (605 A. D.) to India," he says that "the bones of the dead are burned and their ashes placed in a *So-tu* (*stupa*), a practice which Malayalis certainly observed originally if the evidence of the rude stone monuments of the district signifies anything."

The original faith, it seems, was:—

> "So long as the bones remain undisturbed and undefiled,
> So long does the soul enjoy heaven."

"But with the advent of the Vedic Brahmans came a change in this respect. These posed before the rude chieftains with whom

they came in contact as 'god-compellers'. Their sonorous *Mantrams* and spells could compel the gods to take the wandering ghosts of even the worst of men direct to heaven. There was no necessity for costly death houses, and for furnishing such with all the deceased's weapons and implements in use by him during life. A few sonorous phrases, a ringing of bells, and burning of incense, and the thing was accomplished, and it only remained to scatter the ashes of the deceased over the surface of some holy river to ensure him a welcome into the heaven of Indra." [20] A belief in the necessity of *sradha* ceremonies and in the removal of the ashes worked its way southwards into Malabar in the wake of the 'god-compelling' Vedic Brahmans.

The whole argument appears to be that burial, a non-Hindu custom, was in practice in Malabar till it was displaced by cremation and the observance of the *sradha* ceremonies, both of which are essentially Brahmanical customs, and that there is no reason to think that this change in the faith of the Malayalis had taken root before the beginning of the seventh century A.D. This, taken along with the other arguments adduced, would, it is supposed, prove that the great Brahman immigration into Malabar did not probably take place till a century later.

Mr Logan has not adduced any reason to show that the inhabitants of Malabar were not Hindus before the seventh century A.D., and it will appear further on that Hinduism had been introduced into Malabar at a much earlier age. The practice of burial was not at all foreign to the Hindus in the earliest ages; and the eminent German scholar Dr. Roth was the first to point out from a passage in the *Rig Veda* (x. 18, 11) that in ancient ages burial was practised by the Hindus. Other passages from the *Rig Veda* (x. 15, 14 and x. 16, 1) show that this custom was followed by the other one of burning the dead and burying the ashes. In the Epic Period (B. C. 1400 to 1000) the practice of burying had ceased altogether, and the dead were burnt and the ashes buried. We find an account of this in the 35th chapter of the *Yajur Veda*. The bones of the deceased were collected in a vessel and buried in the ground near a stream, and a mound was raised as high as the knee and covered with grass. The relatives then bathed and changed their clothes and left the funeral ground. The same ceremony is more fully described in

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[20] *Malabar*, Vol. i. p. 261.

the Aranyaka of the *Black Yajur Veda.*[21] 'According to the *Rig Veda* the last rite in the burial service consisted in tenderly committing the body to its 'house of clay' (*mrin-mayam-griham, Rig Veda,* vii. 89, 1) with the words "Return to thy mother Earth, may she be kind to thee and lie lightly on thee," and with other similar words, which are thus freely translated :—

> " Open thy arms, O earth, receive the dead
> With gentle pressure, and with loving welcome
> Enshroud him tenderly, e'en as a mother
> Folds her soft vestments round the child she loves."
>
> *R. V.* x. 18. 11.—*Religious Thought and Life in India.* p. 280.

In the light of the above citations it is impossible to hold that the burial of the dead is a non-Hindu custom or that the native tradition (if such a tradition really exists) that "so long as the bones remain undestroyed and undefiled, so long does the soul enjoy heaven," is not in harmony with orthodox Sanskrit texts. If the Malayalis originally observed the custom of burial, as pointed out by Mr. Logan, they only followed the general Hindu practice, and if they did in time change that practice into one of cremation and the burial of the ashes in urns they simply followed the change in the custom observed by the general body of Hindus. But there is nothing to show that the change took place at or within a fixed period. The argument that there is no reason to suppose that this change in the faith of the Malayalis had taken root before the beginning of the seventh century A.D. does not appear to be sound, for no positive evidence of any kind is adduced to show, or even to indicate, that any such change had ever taken place—much less at or after the beginning of the seventh century A.D. It is certainly impossible to indicate in any definite manner the time when the Malayalis ceased to bury their dead and commenced to cremate them.

Now turning our attention to the *sradha* ceremony it is noteworthy that no evidence of any sort is adduced to show that the Malayalis were not in the habit of offering *pinda* to the manes of the departed before the beginning of the seventh century A.D. If the argument is that because it is an essentially Brahmanical ceremony it must have been introduced by the Vedic Brahmans into Malabar when they emigrated into that country in the eighth

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[21] Dutt's *Ancient India,* Vol. i. p. 279. See also *Religious Thought and Life in India,* by Sir Monier Williams, pp. 281 et seq.

century A.D., it cannot certainly be used to prove that the Brahman immigration itself took place only in the eighth century, for that would be begging the question.

The *sradha* or 'feast of the dead' is the outcome of one of the most primitive ideas of men. It had its origin in the belief among the earliest races that the spirit or ghost of man had a separate existence and that it lingered behind after death. Such a belief had existed in all ages and amongst all communities, civilised or uncivilised, and is not altogether foreign even to our modern materialistic age. The aboriginal idea of propitiating the ghosts of the departed is still traceable in some of the acts of Protestant Christians themselves, such as the decoration of graves with flowers. Mr. Talboys Wheeler points out that the idea of a 'surviving duplicate' finds exquisite expression in Collins' poem on the death of Thomson.

> "Remembrance oft shall haunt the shore
> When Thames in summer wreaths is dress'd;
> And oft shall stay the dashing oar
> To bid his gentle spirit rest."

It was believed that the spirit of the departed delighted to hover round places and persons that were dear to it in the days of its earthly career. Men thought that it was only right that the spirit of their dear departed should be provided with food and other necessaries of life. This idea was so very powerful that along with the body was buried, not simply grain and water, but also earthenware vessels, iron weapons, and implements of various sorts—perhaps to enable the spirit to find its food and cook it on its onward progress to the other world.[22] With the advance of civilisation the original idea was improved upon, and in lieu of the grain and water buried along with the bones or the body, oblations of food and libations of water began to be offered to the manes of the deceased. "The *sradha*, or feast of the dead, was," in the words of Mr. Wheeler, "in its earliest form a pleasing expression of natural religion, which long preceded the advent of a priestly caste or the introduction of a systematic ritual."[23]

It is alleged that the Vedic Brahmans came in the wake of the conquering Western Chalukyas and Rashtrakutas and their allies. The former, it is said were Vaishnavites, and their emblem was a

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[22] See Illustrations VIII. and X. *Malabar*, Vol. i.

[23] *History of India*, Vol. ii. p. 519.

boar, and the Pannyur (pig villages) faction of Nambutiris was no doubt at first in a position of equality with the Saivite faction, but the Rashtrakutas were chiefly Saivites, and the Chovur faction of the Nambutiris managed in the end to get the ascendancy.[24]

The Aryan colonisation of Southern India was effected, not by force of arms, but by the arts of peace. The Dravidian races of the south had to submit to the superior intelligence and administrative skill of the Brahmans from the north. "The introduction of the Dravidians within the pale of Hinduism appears to have originated," says the late Bishop Caldwell, "not in conquest, but in the peaceable process of colonisation and progressive civilisation. There is no tradition extant of a warlike irruption of the Aryans into Southern India, or of the forcible subjugation of the Dravidians; though, if such an event ever took place some remembrance of it would probably have survived." Again, the same learned authority says: "The Aryan immigrants to the South appear to have been generally Brahmanical priests and instructors, rather than Kshatrya soldiers, and the kings of the Pandyas, Cholas, Kalingas, and other Dravidians appear to have been simply Dravidian chieftains, whom their Brahmanical preceptors and spiritual directors dignified with Aryan titles, and taught to imitate and emulate the grandeur and cultivated tastes of the Solar, Lunar, and Agni-kula races of kings."[25]

The Pallavas of Kanchi, who were as much followers and staunch supporters of orthodox Hinduism as the Western Chalukyas, preceded the latter in the suzerainty of Kerala, and it is hard to give credit to the theory that the Vedic Brahmans chose to follow in the wake of the Western Chalukyan hordes rather than follow the Pallava conquerors of Kerala. The Chalukyan inscriptions referred to by Mr. Logan record in the fulsome adulation of Oriental court panegyrists that the Chalukya heroes "withered up Pandya, Chola, Kerala, Kalabhra and other kings," and "uprooted the clumps of thorns among the kings of the south." Beyond these adulatory expressions there is nothing in the inscriptions themselves to show that they had any direct dealings with Kerala or that they held the country in subjection. Much less is there anything in these inscriptions to warrant the assertion that the Vedic Brahmans

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[24] *Malabar*, Vol. i. p. 275.

[25] *Comparative Grammar of the Dravidian Languages*, Introduction, p. 114. See also a quotation from Professor Max Müller to the same effect, in a note on p. 115.

came in the wake of the Chalukya conquerors. The first Western Chalukya irruption is said to have taken place in the early part of the seventh century A.D., in the reign of Pulakesi II.[26] He began to reign, according to Mr. Sewell, in 610 A.D. But long before this, in the latter end of the fourth century A.D., Samudragupta, a distinguished Hindu king of the Gupta dynasty from the north, had subjugated Keralam. The famous Gupta inscription on the Allahabad *Lât* of Asoka throws much light on the extent of this great king's power and influence. Referring to the conquests made by the king, the inscription says :—" Whose great good fortune was mixed with, so as to be increased by, his glory produced by the favour shown in capturing and then liberating Mahendra of Kosala, Vyaghraraja of Mahakantara, Mantaraja of Kerala, Mahendra of Pishtapura, Swamidatta of Kottura on the hill, Damana of Erandapalla, Vishnugopa of Kanchi, Nilaraya of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kuvera of Devarashtra, Dhananjaya of Kusthalapura, and all other kings of the region of the South."[27] The Guptas were generally orthodox Hindus,[28] so that the Brahman emigrants from the north had a fair opportunity of migrating southwards in the wake of the conquering hordes of Samudragupta. He was one of the earlier kings of the Gupta dynasty, which according to many scholars reigned from the second to the fourth century A.D.

The Rashtrakutas came from the north and under their king Dantidurga subverted the older dynasty of the Chalukyas in the Karnataca country. They did not come much into contact with the kings of the south.[29] Mr. Logan, however, conjectures that with the conquest of the Western Chalukyas the tributary lien on Kerala must have passed to the Rashtrakutas. Though one grant of the Rashtrakuta king Govinda III. records that he conquered Kerala, Mr. Logan doubts whether the victory was very complete. "At any rate," says he, " there is apparently nothing yet on record to prove that the Rashtrakutas conquered Malabar."[30]

From the formal division of the Nambutiris into the Pannyur and Chovaram Gramas, it is argued that because these two divisions represent the Vaishnavite and Saivite factions and because the

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[26] *Malabar*, Vol. i. p. 259.

[27] Dutt's *Ancient India*, Vol. iii. p. 64.

[28] *Ibid.* Vol. i. p. 23.

[29] *A Sketch of the Dynasties of Southern India*, p. 93.

[30] *Malabar*, Vol. i. pp. 265-6.

Western Chalukyas and Rashtrakutas were respectively representatives of the Vaishnavites and Saivites it may be concluded that each faction followed its leader as he conquered the country. But we find it difficult to reconcile this with what Mr. Logan himself says in another part of his book, " that a more or less successful resistance, probably with Brahman aid, was made by the Malayalis against the aggressions of the Western Chalukya dynasty."[31]

A further coincidence pointed out is that Pannyur literally means 'pig village', and the emblem of the Western Chalukyas was a boar. That the Chalukyas and the Rashtrakutas were representatives of the two factions remains to be proved. It is not also shown that they were followers of the Vaishnavite and Saivite schisms respectively. Their complete conquest of the country is not beyond doubt. At any rate the Rashtrakutas had admittedly no complete control over Malabar. Yet we are asked to believe that the Saivite faction of the Nambutiri Brahmans, who had placed themselves under the protecting ægis of the Rashtrakutas, had come out best in their quarrel with the Vaishnavites. The Malabar Brahmans have never been known to be Dvaities, that is, those who differentiate between Siva and Vishnu as a point of religious dogma. They worship both deities alike as different manifestations of the same godhead. Properly speaking they accord no precedence to any single head of the Trinity. In their view all the three are of equal position, their functions being sometimes interchangeable. Their faith may be well expressed in the words of the renowned poet Kalidasa, as rendered into English by Griffith :—

> " In those three Persons the one God was shown—
> Each first in place, each last—not one alone;
> Of Brahma, Vishnu, Siva each may be
> First, second, third, among the blessed Three."
>
> *Kumarasambhava.*

The fact that the emblem of the Western Chalukyas was the boar does not signify much. Dr. Burnell says that he has not been able to find an example of the seal of the Kalyana or Western branch of the Chalukyas. He gives four examples of the Kalinga or Eastern branch, two of the seventh, one of the tenth, and one of the Chola successors of the Chalukyas of the twelfth century. These, he says, are remarkable in having a device like those of the Vallabhi dynasty of Gujarat. The characteristic mark of the

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[31] *Malabar*, Vol. i. p. 120.

Chalukyas, the boar, is found from the tenth century—a mark which seems to have been used by both dynasties and is clearly referred to by the author of the *Smritichandrika.*[32] It is therefore doubtful whether the Western Chalukyas used the mark of the boar as their emblem before the tenth century A.D., and we are unable to draw the inference that the Pannyur faction of Nambutiris adopted in the latter part of the seventh or the beginning of the eighth century the name of pig-villagers because the boar was the distinguishing emblem of their patron. The boar appears to have been a favourite mark with the mediæval kings of the south. The Cholas of the twelfth century, who displaced the Chalukyas, had the mark of the boar as their emblem. So also the kings of the Vijayanagara dynasty of the sixteenth century. The *Mitakshera* alludes to '*Garudavarahadirupayo*',[33] but Dr. Burnell is at a loss to know what king or kings used the Garuda seal. The tradition in Malabar with regard to the two great Nambutiri factions is that Parasu Rama divided the sixty-four Gramas introduced by him into the Pannyur Gramakkar (boar-villagers) and the Chovur Gramakkar (bird-villagers), the former being the worshippers of *Varaham*, the incarnation of the boar, while the latter were the worshippers of *Sarabham* (*Garuda*), a kind of huge bird reputed to be the *Vahana* or vehicle of Vishnu.[34] Some attribute this division to the great Cheraman Perumal, whose object in effecting it was to preserve the balance of power between the Zamorin and the Rajas of Cochin. For this the Perumal is said to have appointed the Zamorin or the Rajah of Calicut the head of the Pannyur Gramakkar, while under the Rajas of Cochin were placed the Chovur Gramakkar. Another reason for establishing these factions, it is said, was to create a martial spirit, lest by living in perpetual peace the Malabar people should sink into effeminacy, and thus become a prey to the surrounding nations.[35] The *Mitakshera* was written, as has been shown by Dr. Bühler, in the reign of the Chalukya king Vikramaditya V., that is, at the end of the eleventh and the beginning of the twelfth century.[36] It is therefore not difficult to understand where the author of the *Mitakshera* observed the use of the mark of the boar and the bird as emblems.

[32] Burnell's *Elements of South Indian Palæography*, 1st. Ed. p. 75.
[33] *Ibid.* p. 64, line 16.
[34] *Madras Journal of Literature and Science*, No. 9, N. S. p. 32.
[35] *Letters from Malabar*, p. 50.
[36] *Bombay Journal*, ix. pp. 134-8. Burnell's *Palæography*, 1st Ed. p. 64.

It will be observed that Mr. Logan invariably uses the term Vedic Brahmans to denote the Brahman immigrants who are said to have followed the Chalukyas and the Rashtrakutas into Malabar and whose descendants the modern Nambutiri Brahmans are supposed to be. By Vedic Brahmans we understand Brahmans who are followers of the Vedas. The earliest form of the religion of the Indo-Aryans was Vedism, out of which grew Brahmanism. "It taught," Sir Monier Williams says, "the merging of all the forces of Nature in one universal spiritual being—the only real Entity—which, when unmanifested and impersonal, was called Brahma (neuter), when manifested as a personal creator, was called Brahmā (masculine), and when manifested in the higher order of men was called Brahman ('the Brahmans'). Brahmanism was rather a philosophy than a religion; and in its fundamental doctrine was spiritual Pantheism." Brahmanism minus the Vedas would be something very much akin to Catholicism minus Christianity. So that by the term Brahmans we understand those of the class who acknowledge the Vedas, and if there were Brahmans in Malabar before the seventh or eighth century A.D. they must have been Vedic Brahmans.

The existence of a class of Brahmans in Malabar at the present day who are denied the right of studying the Vedas does not at all detract from our argument. For various reasons Nambutiris of the Payanur Gramam, Moossathus, Sastrangakar, and such others, have been declared disqualified to study the Vedas—some as hereditary physicians whose calling necessitated the constant use of surgical instruments, and others as having deviated from the strict line of rigid religious life absolutely enjoined on the Brahmans as a class, as having taken to arms as 'protectors of the realm' (*Rakshapurushan*), and as consequently having had to shed blood in battle. The very reasons assigned for their disqualification show that originally they had the right of studying the Vedas, but that they had subsequently been deprived of the same through certain acts of theirs little calculated to uphold and glorify the sanctity of the priestly class in its pristine purity. These cannot be classed as non-Vedic in the sense that they do not acknowledge the divine authority of the Vedas, or follow their behests, for they do conform and have always strictly conformed to the Vedic system and ritual, and they do still proudly array themselves in their daily life under the banner of one of the three Vedas.

K. P. Padmanabha Menon.

LITERARY NOTICES.

The Doctrine of the Prophets. The Warburtonian Lectures for 1886-1890. By A. F. Kirkpatrick, D.D. London: Macmillan and Co., 1892.

ANY book which helps towards a better understanding of the literature of the Old Testament is to be cordially welcomed. So far as the study of the Old Testament is concerned the present is a period of transition. The adoption of the historical method and the recognition of the principle of development are producing a revolution in Biblical study which for magnitude and importance can only be compared to that which resulted from the abandonment of the old allegorical method of Scriptural interpretation some centuries ago. It is impossible as yet to arrive at an adequate estimate of the results likely to follow an application of these principles, but there can be little doubt that the substitution of vital for mechanical methods is bringing Biblical students into more direct contact with the prophets and teachers of Israel, and thus enabling them to apprehend more clearly the purport and significance of their message. So far results have been critical rather than constructive, but there are signs that the time has come when the rough pioneer work of the critic may give place to the much more important labours of the expositor. In this book, as in some of the more recent volumes of the Expositor's Bible, we have a sample of what we may expect from the new school of expositors. Dr. Kirkpatrick is not controversial; he does not aim at a solution of vexed questions as to the age or authenticity of any book or portion of a book. He gives a brief statement of the results arrived at by modern critics, so far as these affect his subject, states, or at least hints at, his reasons for accepting these results, and then leaving criticism in the background proceeds to consider the message of each prophet, both with reference to the circumstances in which it was delivered, and in relation to the general course of prophetic teaching. In doing this he proceeds on historical lines, and traces the development of the ideas which underlie the whole of the prophetic teaching and which are gradually moulded into their final and perfect form by the hands of successive prophets. Dr. Kirkpatrick has no doubt as to the value of the method which he has adopted. He says:—

"The historical study of the prophets in relation to their own age may seem to some readers to be less fruitful and less necessary than the study of them in the light of their fulfilment. But I am confident that there is no other method by which so firm a conviction can be gained that they were in very truth what they claimed to be, the inspired messengers of God; no better means by which an insight may be obtained into the variety and vitality of their message; no more certain way of attaining to an assurance that by

their agency God was training His people for that greater revelation which was to be at once the consummation of the past and the starting point of the future."

Few who have read this book will hesitate to admit the validity of this claim.

Dr. Kirkpatrick divides the prophets into three groups, assigning to the first or Assyrian period the prophets of the 8th century, Joel, Obadiah, Amos, Hosea, and Micah; to the second or Chaldean period, the prophets of the 7th century, Nahum, Zephaniah, Habakkuk, Jeremiah, and Ezekiel; to the third, or period of the Return, Haggai, Zechariah, Malachi, and the later Isaiah. It is of course impossible to give a full and detailed account of the teaching of each of these prophets within the compass of a single volume, but though the necessary limits of his work have at times compelled the author to be tantalizingly brief, he has succeeded in representing in clear bold outline the outstanding features of each individual prophet. The most interesting and most valuable portion of the book is that which deals with Messianic prophecy. It is hardly necessary to say that Dr. Kirkpatrick does not lay much stress on the old array of isolated texts, once supposed to be the most valuable element in the prophetic teaching. Instead of setting himself to the collation and interpretation of isolated passages, of which the application is in most cases exceedingly doubtful, he treats all prophecy as a preparation for the coming Christ, and shows how the hopes and aspirations of Israel were led to cluster round the person of One in whom all their highest ideals were to be realized. Prophecy was a preparation rather than a definite prediction.

"Men could not have drawn from the Old Testament prophecies the portrait of Him who was to come. . . . Indeed it was only slowly, through the teaching of the Holy Spirit, that the Apostles themselves came to see how truly and completely Christ had fulfilled the ancient prophecies. The correspondence of the fulfilment with the prophecy is not (as some would urge) forced and arbitrary. It is the consummation in life of that which was prepared in life. It does not depend on an exact equivalence of circumstantial details. Such details there are. They serve to attract attention, and invite to a deeper study. But it is not on these that we ought to dwell. They are but the frame of the picture, the setting of the jewel. Rather it is to the great lines of thought, the underlying principles, the ruling ideas that our attention should be directed. We watch them in the Old Testament, working forward to an unknown, unseen, unimaginable end; and we see them meeting in Christ, not in mere mechanical or formal union, but in a wholly new combination, the spring of fresh forces and larger hopes for the world. *The old things are passed away: nay rather, behold, they are become new.*"

We may doubt the value and question the significance of isolated passages in the prophetic writings, but after we have traced the slow and gradual development of the Messianic idea, and seen how wonderfully it

was realized in the person of our Lord Jesus Christ, we cannot possibly doubt the reality of the Divine guidance or refuse to acknowledge the truth of the claim that "holy men of old spoke as they were moved by the Holy Ghost." In the study of Scripture, as in the study of Nature, the subordination of the abnormal to the normal, so far from destroying or even weakening our faith, leads us to a deeper conviction of the reality of the Divine presence and a fuller realization of the Divine power and love. Although Dr. Kirkpatrick states that his aim is not directly apologetic, his exposition of the prophetic teaching can hardly fail to impress every candid reader with a deeper sense of the value of prophecy as a testimony to Christ.

Records of Tennyson, Ruskin, and Browning. By Anne Ritchie. Macmillan's Colonial Library.

All the world has an interest in its great ones. But it is not given to all the world to be the intimate friends of its great ones, so as to learn how they face the problems and meet the joys and sorrows of life. Through autobiographies or biographies the world may learn all that its great men or their friends think fit to reveal to it on matters like these. But the modern world is terribly impatient and refuses to wait till people die for what it wishes to know of their lives. It is not content to know how the legacies which the great ones of former times have bequeathed to it were accumulated; it must know also how its own great ones are accumulating that which they shall bequeath to the generations that are to come after them. For this purpose it has invented the newspaper interviewer. But it can hardly be said that this invention is an unqualified success. It is seldom that an interviewer possesses the qualifications which would enable him to give a faithful impression of the person whom he interviews, and even were he in this respect qualified he is unlikely to have opportunities of seeing that person amid the circumstances and under the conditions essential for the success of his enterprise. For in the first place few appear themselves to absolute strangers, and in the second place what is great and good on earth is not generally accomplished in the gaze of the public. The case is different, however, when one who has been admitted as a friend to the homes of the great comes forward to give his or her recollections of the hours spent there. Such an one, provided he or she be possessed of the necessary sympathy and insight, will be able to give to the world what the world seeks to know, or rather, what is best for it to know. For this reason a very deserved welcome has been accorded to Mrs. Thackeray Ritchie's *Records of Tennyson, Ruskin, and Browning,* which Messrs. Macmillan and Co. have added to their Colonial Library. For Mrs. Ritchie has had the privilege of seeing the people of whom she

writes in their homes and among their friends, and her own gifts of head and heart enable her to sketch them with a truthful and sympathetic hand. And if her sketches are of necessity somewhat one-sided, if they bring light more into prominence than shade, they are none the less delightful even if less instructive than they would have been had they been complete. Nor are they either less delightful or less instructive because they are, many of them, drawn from the recollections of youth. A child sometimes shows keener and truer discernment than a person of more mature years.

The title of the book does not completely indicate its contents, for Mrs. Ritchie intermingles her recollections with a good deal of criticism, and in the section on Browning she gives some delightful reminiscences of Mrs. Browning, of whom she says that she was even more a wife and a mother than a great writer, and that "any account of her would be incomplete that did not put these facts first and foremost in her history."

We conclude with a quotation from each section of the book. But as the 'records' of Tennyson were written before the poet's death we have changed the tenses in the quotation referring to him. Describing his reading of his own works, which was ever a delight to those privileged to hear it, Mrs. Ritchie says:—

"Reading was it? One can hardly describe it. It was a sort of mystical incantation, a chant in which every note rose and fell and reverberated again. As we sat around the twilight room at Farringford, with its great oriel window looking to the garden, across fields of hyacinth and self-sowed daffodils, towards the sea where the waves washed against the rock, we seemed carried by a tide not unlike the ocean's sound; it filled the room, it ebbed and flowed away; and when we left, it was with a strange music in our ears, feeling that we had for the first time, perhaps, heard what we might have read a hundred times before."

The section on Ruskin concludes with the following words:—

"We are all apt to feel at times that meat is more than life, and the raiment more than the soul: at such times let us turn to Ruskin. He sees the glorious world as we have never known it, or have perhaps forgotten to look upon it. He takes the first example to hand—the stones, which he makes into bread; the dust and scraps and dry sticks which are lying to his hand: he is so penetrated with the glory and beauty of it all, of the harmony into which we are set, that it signifies little to him upon what subject he preaches, and by what examples he illustrates his meaning; there is a blessing upon his words, and surely the fragments which remain are worthy of the twelve baskets of the Apostles."

Of Browning Mrs. Ritchie thus writes:—

"Browning is a poet for the old as well as for the young. Some poets write of summer, others of spring. Browning belongs even more to wintry times, or to the early silent months which precede spring—the branches of

the trees may be dry and frozen, but in them lies the sap of hope and life; the frost-bound earth contains the harvests of the year, its joys and fragrance and sweetness to be. Who more than Browning has ever made us realise that life which exists alongside with death, that truth and law which underlies confusion?

I press God's lamp
Close to my breast, its splendour
Soon or late will pierce the gloom.'"

Physics. By J. Cook, M.A. London: Longmans, Green, and Co., 1893.

The efforts which are being made by several English publishing firms to place good text-books within the reach of Indian students are highly deserving of commendation and encouragement. Not that any of these firms has any higher object in view than the development of its business, but simply because of the excellence both of material and workmanship which English publishing as a rule guarantees. We cannot hope that all books written for Indian schools and colleges will be good and suitable; but those publishers who have taken up this work evidently perceive that their ultimate success depends chiefly on their being able to secure the services of competent and experienced writers. In noticing recently one of Longmans' text-books we regretted our inability to speak very highly of its merits. We are much pleased, therefore, to express our general satisfaction with the text-book now before us. Messrs. Longmans and Co. are certainly to be congratulated on having got Mr. Cook to undertake the preparation of the text-book on Physics. Almost every page of it shows traces of his ripe experience, his mechanical inventiveness, and his knowledge of the difficulties that beset the teaching of the subject in Indian schools. Mr. Cook has rightly aimed at making the course as experimental as possible; and if teachers will make an honest endeavour to follow his directions they ought to be able not only to arouse the interest of their pupils in the subject, but to make the course a valuable training in the observation and study of natural phenomena. We have no doubt that his book will soon come into general use in Indian schools.

We have noticed some points that will need attention when a second edition is called for. The language is generally simple and easily intelligible, but at times it does not carry the exact shade of meaning intended. The most serious case of this is the statement given of Newton's second law of motion. This statement takes no account of the relation of force to the change of motion produced by it. In view of the fact that this relation is taken for granted in the explanatory paragraph following the statement of the law, it looks as if the author had divided

the statement into two parts and omitted one of them. We do not like the introduction of the word 'motion' in the statement of the third law. The book is beautifully printed and most copiously illustrated.

Four Years in an English University. By S. Satthianadhan, M.A., LL.B. Madras: Srinavasa, Varadachari, and Co.

The fact that a second edition of this little work has been called for shows that the work has been appreciated by those for whom it was written. It will be more acceptable still in its new form, for Mr. Satthianadhan has sought to make it a complete guide to Indian students proceeding to England. We think it not unlikely, however, that it will be found best to separate the Guide from the more permanent part of the work. Already Mr. Dutt's chapter on the Indian Civil Service Examination is out of date, and so also is the information given regarding the Scottish Universities.

Primer of Book-Keeping ; Easy Exercises in Book-Keeping ; First Lessons in Book-Keeping. London: Macmillan and Co.

These three books are by Mr. J. Thornton, who has gained a reputation as an authority on the subject. We are very favourably impressed with the mode of treatment adopted by the author. His explanations are clear, simple, and accurate, without being prolix. We fully agree with his recommendation, "Prove your books." It is one which cannot be too strongly impressed on the learner. The devices of synoptical journal and weekly summary adopted in the Primer are well worth the attention of teachers. Altogether the books are strongly to be recommended.

NOTES AND EXTRACTS.

On more than one occasion within the present year we have made reference to the controversy that followed the Bombay Decennial Conference, and have felt it our duty to protest against the way in which certain religious journals have sought to misrepresent the action of Indian missionaries in regard to a resolution that was brought before the Conference. We have referred especially to the despicable part that the *British Weekly* has played in the controversy. We regret that it has been necessary to use very strong language in characterising the conduct of this paper. Yet we have been told by some that our language, strong as it was, was not strong enough. We have no intention

now of meeting the views of such, but we feel it our duty, before the controversy has passed into oblivion, to put on record a few things that the public ought to know.

It was reasonably to be expected that when a paper of the standing of the *British Weekly* took up the controversy it would make an honest endeavour to acquaint itself with the rights and the wrongs of the matter, and lay them fairly before the public. But very soon it became evident that its object was none so worthy. More than once it based charges of a most serious nature—and none the less serious that they were conditional—on information derived from a source which according to its own statement had in more than one instance been found utterly untrustworthy. At the same time it practically refused to receive reliable information from those who were in a position to give it. We know that a letter which would have done a very great deal to put the English public right concerning the action of the missionaries at Bombay was sent to the *British Weekly* by a mofussil missionary. This letter has not yet been published. It may have been that this letter reached England just after the *British Weekly* professed to have closed its columns to further correspondence on the subject, but at this time it had only published one letter from India. That letter, if we except a paper written by the Rev. W. H. Findlay which appeared after long delay and when the controversy was practically over, is all that those who have been maligned and misrepresented have been allowed to say for themselves. Now we do not know how many letters the *British Weekly* received from India on the subject—and it is probable that the persons from whom letters would have been most acceptable did not write—but we have before us a copy of an important letter which was sent at the editor's invitation and which has not yet appeared.

The second of the letters referred to above was written by the Rev. J. M. Russell. In writing this letter Mr. Russell had to trust to his own recollection of the resolution which was the cause of the controversy; and immediately after his letter appeared a correspondent called attention to a mistake in his description of the terms of the resolution. The *British Weekly* generously offered to provide space for Mr. Russell's reply, but though a reply—the letter now before us—was promptly despatched, it has not yet seen the light. One thing contained in it is worthy of being made public. When Mr. Russell after long delay succeeded in getting from the Secretary of the Conference a copy of the resolution, it was found that this copy, though in substantial agreement with the version of the resolution given by the correspondent referred to, contained only 87 words as against 115 contained in the other. Was either the one or the other, Mr. Russell asked, the one read at the Conference? The *British Weekly* did not feel called upon either to give Mr. Russell any assistance in answering such a trivial question or to

inform the public that the correctness of its correspondent's version of the resolution had been seriously challenged. As for its promise to Mr. Russell we only know that it has not been fulfilled.

Before leaving this subject it may be well to call attention to the very unchristian conduct of another religious paper. In the issue of the *Presbyterian* for March 17 the writer of the section entitled 'Among the other Churches' referred to Dr. Miller's action at the Bombay Conference; and in the course of his remarks characterised Dr. Miller as "unsound and corrupted," as having made himself "notorious as the leader of the opposition to purity and righteousness," and as having "won the admiration and gratitude" of "a corrupt and immoral Government." Dr. Miller was unwilling to believe that such unfounded and malicious statements had been deliberately inserted, and hoped that an appeal to the good feeling of the editor would result in the publication of a satisfactory apology. In this he was mistaken, however, for only when threatened with prosecution for libel did the editor recognise the necessity of acknowledging that he had done wrong. The terror of the law drew from him the apology which, if the statements complained of were not deliberately inserted, his own good feeling ought to have prompted him to make.

In no country at the present time does the press wield a greater power for good or evil than it does in India. It cannot yet, as in Western countries, directly influence the whole body of the people. The education given for many years by Government and private bodies, while it has created a large reading public, has as yet left untouched the great bulk of the population. But the influence of the press in India must not be measured by the relative number of those whom it directly reaches. The future of the illiterate masses is largely in the hands of those who have enjoyed the benefits of education, and much will depend on the way in which the press deals with the duties and responsibilities of these towards their less favoured countrymen. A good deal of effort has been put forth to provide good books for the reading public of India at a rate at which they can afford to buy them; and there is little doubt that the needs of the people in this direction will be fairly met. As regards literature of a more ephemeral kind, however, it is unlikely that India will be well supplied for many years to come. Whether we consider the newspaper press as guiding or as reflecting public opinion the difficulties to be overcome in this country are greater than those met with in Western countries. There is a fairly large native press in India at the present time, and it is day by day getting larger, but few native papers either guide or reflect public opinion, and few of them are capable of doing so. The reasons for this are not far to seek. For what is public opinion in India, and where must we go to find it? Is it the opinion of

the few who have received education or the opinion of the many who have not? We are often told in native papers and by a certain section of the English press that the people of India are unanimous in their condemnation of this or that measure of Government. What does a statement like this mean? The great mass of the people may be ignorant of the measure in question and if they were told about it they would probably be unable to see how it affected them one way or another. In such a case the voice of the people of India would appear to be only the voice of a few who have *their own interests* to serve and who have never made any attempt to find out the feelings of their countrymen. A newspaper in India is not as yet in danger of becoming the mouthpiece of a political party, but there is a much more serious danger into which an Indian newspaper is apt to fall—the danger, namely, of becoming the mouthpiece of an individual or a clique. Even if the conductors of newspapers make an honest endeavour to speak for those who cannot speak for themselves the difficulties to be overcome are very great. And if it is thus difficult to reflect the opinion of the masses it is no less difficult to guide it. To produce an appreciable influence on a people so ignorant and so bound by custom as are the people of India will require more steadfastness of purpose and perseverance than the majority of our educated men as yet possess. At the same time there can be no doubt that the future progress of India will be largely helped or hindered by the way in which the native press sets itself to guide and to reflect *the opinion* of the people. Officials in high authority have over and over again declared that they as well as the Government look to the press to aid them in *interpreting* and *meeting* the feelings of the masses, and that too often they look in vain. It may be that the Government does not always give to newspaper criticism the consideration it deserves, but so long as *Government* professes itself desirous of knowing the feelings of its subjects, the press will fail in its duty if it does not make an honest attempt to supply the information asked for.

We have been led to make these remarks by the appearance of the *Bharata*, a new paper published at Rajahmundry. The name of the paper appears to have been chosen for the purpose of indicating the national character of its aims and objects. Whatever concerns the Bharatas, under which designation Dr. Oppert proposes to include all the peoples of India, will be considered worthy of notice in its columns. At the same time, we presume, it will concern itself chiefly with matters affecting the Telugu-speaking population of Southern India. In this respect there is probably room for a well-conducted paper; and if the *Bharata* is conducted on lines at all approaching those which it lays down as the lines on which a public journal ought to be conducted it will deserve to succeed.

If the *Bharata* fails to benefit the Telugu community as it has the

opportunity of doing, it will not be because its promoters are ignorant either of the true functions of a public journal or of the special difficulties with which a journal has to contend in India. In a very sensible introductory article it is stated that a public journal ought to aim chiefly at four things. It ought to be an exact reflection of public feeling and public thought. It ought also to help to form a correct public opinion. Further, it is part of the function of a public journal to represent the wants and grievances of the people to Government, and more important still, perhaps, to interpret to the people the acts of Government. In discharging these functions a public journal ought to be guided by principles which are also well set forth in the article referred to. It must be careful not to seek to palm off the opinions of an individual or a clique as the opinions of the people. The editor may hold very strong opinions on public matters and express them in forcible language, but he ought to make it clear that these opinions are his own. In this country there is hardly what can be called public opinion, and in these circumstances the second function of a public journal becomes a very important one. It must be discharged with no less care than the first. Lucid statements of facts are also necessary as well as clear exposition of the bearings of any point at issue. All sides of a question must be presented, and all persons must be allowed to speak who can do so with authority. There must be no suppression of facts, no misrepresentation, and no confusion of facts and mere opinions. In dealing with the relations between the Government and the people a public journal ought to be guided by similar principles. It ought to steer clear both of fulsome praise and of ill-natured and abusive criticism. And while openly, sincerely, and moderately representing facts and advocating the people's interests, it ought to try to look at questions not only from the people's point of view but from the point of view of the Government. Its great object ought to be to prevent misunderstanding and promote good feeling.

Such, in short, is the ideal with which the *Bharata* starts. We cannot hope that it will ever attain to this ideal, but there is no reason why it should not strive to keep it always in view. We are glad to note the healthy tone of its remarks on the British administration in India.

We have to notice also a new vernacular journal. This, the latest effort to promote woman's cause in this country, is the *Telugu Zenana Magazine*, which is to appear monthly. The first number, which is now before us, is full of interesting and instructive matter. The subjects, comprising among others 'Domestic Economy' and 'Home Training', are well chosen, and are likely to be useful to women. The style is simple and homely, like the style used in conversation by women themselves, only it is free from colloquialisms and ungrammatical expressions. The story of Saguna is, like its original, told in bold and vigor-

ous language. It translates into Telugu, probably for the first time, many ideas appertaining to or associated with national scenery, and on account of this novel feature is likely to attract notice. In an introductory article it is stated that no pains will be spared to make the magazine an instrument of culture and of moral and mental elevation to women. We believe this promise will be fulfilled. We commend the journal to all who are interested in the progress of zenana education in the Telugu country, and we hope it may have a wide circulation among Hindu women.

A word of criticism may be allowed in regard to the fables introduced in the first number. They are too simple and too familiar to interest those for whom the magazine is chiefly intended. While they might delight mere children they are hardly fitted to entertain women of more or less mature ideas. Folk-tales current in Southern India or stories like those contained in the Rev. Charles Swynnerton's recently published *Indian Nights' Entertainment*, are likely to be more suitable.

WHATEVER opinion may be entertained about the way in which Mr. Gladstone has dealt with important political questions in recent years, there can be no doubt that he has on many occasions helped to guide the House of Commons to a proper attitude in regard to Indian questions. The most recent of these was when Mr. Alfred Webb brought forward a resolution committing the House to the abolition of the growth and traffic in opium. No one, we presume, will charge Mr. Gladstone with want of right perception or failure to follow the path of duty when questions involving grave moral issues have been under discussion, and no one can say that on the occasion referred to he did not show that he was alive to the evils that arise from the consumption of opium. Yet he was unable to support Mr. Webb's motion. For, said he, it committed the House to the abolition of the growth and traffic in opium before the obstacles in the way and the mode in which they were to be overcome had been considered. He did not maintain that the traffic ought not to be extinguished ; but he could not be a party to promising extinction till he knew how it could be done. A very serious obstacle in the way of carrying out the terms of the resolution was the question of cost, and the motion did not show clearly how this obstacle could be surmounted or whether it could be surmounted at all. Mr. Gladstone probably holds as firmly as any one that when an individual or a nation has a moral obligation to fulfil neither trouble nor expense ought to stand in the way of its fulfilment ; but, as he said, the obligation of strictness in financial proceedings itself belongs to a high morality, and political morality cannot be upheld if financial laxity be allowed to come in and obscure the relations between liabilities undertaken and the means possessed for meeting them. Other reasons for opposing Mr. Webb's

motion were given by Mr. Gladstone in the following words, which we commend to all who are interested in the question :—

"What is the state of public opinion in India, and is the Government bound to regard it? I think so. I observe that strong promoters of the anti-opium movement are not very apt to give any weight at all to the public feeling of India. I am of opinion that, considering whom the country has to govern in India, it is impossible to overlook the public opinion of India. There is a large portion of the population of India which is very nearly, even to this hour, passive in the hands of the Imperial Government; but there is a large portion of the population which is not at all so passive. There is a large portion of the population composed of warlike races, of fine physical development, of considerable independence of character, capable of forming for themselves their own habits of life. I cannot go full gallop over the heads of these populations without knowing what they wish and why they wish it. But there is a good deal of opium used among the lowest parts of the Indian population, and in some cases they use it as a febrifuge; but whether this is so or not, I ask whether the House is competent to decide the question. In the Punjab and other Provinces opium is consumed by the flower of the population. Few look upon it as degrading, and many of the races in these Provinces say that they cannot do without it. It is necessary also to notice the case of the Native States, and it appears to me that this is one portion of the case which needs a thorough examination to the very bottom, even more absolutely than the financial matter. Here the Native States are not limited partners in this concern. Out of 75,000 chests of opium they supply no fewer than 30,000. It is easy to say, 'Prohibit the transit'; but what is to be done with respect to the subsistence of the population concerned in raising those 30,000 chests? They are not our subjects at all, but the subjects of Powers with respect to whom we have a heavy responsibility, and whose tranquillity we are bound to consider, and with regard to whom every step ought to be taken with the utmost deliberation and most careful circumspection. The rulers of those States might listen readily enough as to decreeing the abolition of opium if we went to them with handsome subsidies in our hands; but, even so, where are we to find within those Native States the executive means for insuring the permanent enforcement of the prohibition? Surely the House cannot say by a motion this evening that the Government ought to overlook a question such as this. It is an enormous one, involving the peace of the Native States, the question who is to be responsible for their executive, and our relations with persons to whom this country is under the most solemn obligations. The question of smuggling is not a question of revenue at all. Here is an extremely valuable drug which has to be counted in shillings per pound. Anything sold in shillings per pound is a promising subject for the smuggler; and in the Native States there is no police sufficient to prevent the cultivation and the production of the drug. If, therefore, on the borders of a Native State there is a population who love the drug and want to buy it for consumption, who is to prevent the smuggling of the drug? It is our duty to inquire on all these points, and, above all, to take care that a deliberative Assembly like this shall not make promises, hold out hopes for wild expectations, or preach philanthropic

doctrines, without any knowledge of the way in which it is to bring up its conduct to the standard which has been laid down."

It will be seen that Mr. Gladstone's position was simply this, that if his information on the subject, so far as it went, was trustworthy, it would be wrong to support Mr. Webb's motion, and if it was untrustworthy it would be equally wrong to take action without first considering all the circumstances of the case. And what it would have been wrong for Mr. Gladstone to do in this matter could certainly not be right for more than a very few members of the House. Mr. Gladstone showed his desire to deal honestly and fairly with the whole question when at the beginning of his speech he said that the House of Commons ought not to be guided in the matter exclusively or even principally by the opinion of experts. It not unfrequently happens, he said, that those who ought to know the most and the best yet from prejudice and prepossessions know the least and the worst. Independent opinion—independent, but responsible—he held to be what the House wanted to enable it to proceed safely. With reference to the opinions of missionaries he said that though he had the greatest respect for the motives and conduct of Christian missionaries, he was not sure that they were the men most remarkable for calmness combined with comprehensiveness of view. Looking to certain things that have recently happened many persons will regard this as very charitable criticism.

COLLEGE NOTES.

The Brahmans and the Christians among the students of the College have had abodes provided which, though by no means sufficient for all who wish to take advantage of them, have yet given the comforts of a home to many, and have, it is believed, been indirectly of considerable benefit to all. Both the Students' Home and the Fenn Hostel have been successful on the whole. I do not pretend that these institutions, any more than their inmates, are perfect. Like other things intended to do good in the world, they have not always acted in the way they were meant to act. They have given rise to some disappointment as well as a good deal of satisfaction. They have been found to be quite capable of doing evil as well as good; and thought and care on the part of those concerned in managing them have been constantly needed to secure that the good arising from them should be greater than the evil. Experience has shown that the mere establishment of such institutions is not a thing to be eagerly desired unless steady interest is likely to be taken in them after they have been established, or unless there is such a spirit already at work among those to be benefited as will lead them to

appreciate the purposes of their founders and to take decided trouble for the attainment of those purposes. Still, while it has not been all plain sailing, the advantages of the two institutions which have been in existence now, the one for about eleven years and the other for more than five, have so decidedly outweighed the disadvantages, that it seems desirable to take similar steps to promote the health and welfare, both physical and moral, of yet another section of the students of the College. By the beginning of the second term of next year it is hoped that a house for Sudra students will be in operation. The needs of this class of students are certainly not less than those of the two classes for whom something has been done already; but the difficulties in the way are decidedly greater. There seems reason, however, to believe that these difficulties can be overcome. At all events the attempt is to be made. The College Council has given the piece of ground immediately behind College House as a site. The ground is somewhat limited, but it is intended that the new building should make up by its height for its deficiencies in point of area. It will furnish proper quarters for rather more than thirty students. I shall probably say a little more about the matter by and by, after the building has got fairly begun.

BUILDING in the College proper has come to an end. Throughout the present year we have been free, as we have not been for a long time past, of the noise and other troubles which are part of the price that must be paid for the improvement of premises that are actually being used. There is still, however, plenty of architectural activity in the immediate neighbourhood. The additions to College House are rising with a fair measure of rapidity. Early next year they ought to be completed. They include, at the end nearest the sea, a tower which will be one hundred and ten feet in height, and which ought to set off to considerable advantage the whole esplanade face of our range of building. At the other end of the range, the work of modifying what was formerly the Evangelistic Hall, so as to make it suitable for a church, is at last very nearly finished. A spire, which when completed will be ninety feet in height, and a broad verandah are among the additions that have been made. Though a building that has been merely adapted can never be altogether satisfactory, the general effect is likely to be good. The Church will at all events look far better than the Evangelistic Hall used to do. It is likely to be opened on the third Sunday of September.

I hope there will not be much delay thereafter before a piece of work is undertaken which will be more directly, though perhaps not more really or permanently, useful to the College. It is proposed to turn the present Church into a Hall which will not indeed be College property, but of which, through the kindness of the Foreign Missions Committee of the Free Church of Scotland, the College will have the use and the entire

control. Plans are being prepared for making it far better fitted for lectures and addresses, as also for meetings like the one held annually for the distribution of prizes, than it was for the purpose for which it has hitherto been employed. The hall will bear the name of the honoured founder of the Institution, and will thus bring his name far more prominently before the public than it has been for a long series of years. It is true that the building has borne the official appellation of the 'Anderson Memorial Church', but that name seems never to have taken the public fancy. Except in an extremely narrow circle, it has long since fallen into complete disuse. The sobriquet too of 'Anderson's School' is far less often heard than it was some twenty years ago, and will in all likelihood soon pass quite away. It is time therefore that something should be done to remind all, and particularly to remind those natives of India who write and speak and think in English, of the man who in April 1837 planted, here in the South, that tree of modern education which, whatever be thought of the fruit which it is bearing or will bear, has undeniably become so great. They will be effectively reminded of him if the name of 'The Anderson Hall' passes, as I trust it will, into current use.

It is well worth mentioning in this connection that one who was a pupil of Mr. Anderson's before he came to India, and who still, in vigorous age, holds an honoured place in Scottish public life, was so much pleased on hearing of this project as to send unsolicited £100 to help in carrying it out. It would be fitting and pleasing if some of Mr. Anderson's pupils who survive in India were to follow, even at a distance, the generous example that has been set.

THE rules of the Fenn Hostel have now been codified and printed, as those of the Students' Home were some years ago. Like the older institution, the Fenn Hostel is now managed, under the committee of supervision, by a council appointed according to those rules. Some will be interested to know how the council is made up. The superintendent, that is myself, and the medical attendant, the Rev. T. K. Itty, have seats on it *ex-officio*. The members of the Hostel elect a representative, and their choice has fallen on Mr. S. Satthianadhan, M.A., LL.B. The Rev. D. Peter has been appointed by the Secretary of the Church Missionary Society and the Rev. P. B. Raghaviah, B.A., by the superintendent. These five are empowered by the rules to choose a sixth, and have accordingly added Mr. Korah Eapen, B.A., to their number. The council thus composed has requested Mr. Ragaviah to be its secretary and Mr. Satthianadhan to act as visiting member of the Hostel. I have every hope that the newly appointed council will be as helpful in managing the Hostel as the similar body has been for a good many years in managing the Students' Home.

THE new departure by which accommodation is provided for graduates who are studying by themselves has evidently met a want. Accommodation was provided for ten; and, as I said last month, I expected this to be enough, or more than enough, for some time to come. Already, however, fourteen of our graduates have paid the fee and are enrolled as members of the new Consulting Room. I expect that all these will present themselves within a year or two for the M. A. Examination; but even if not quite all of them should do this, it is well that so many have entered on a regular course of independent study with such conveniences and helps as the College is able to supply. These helps do not include, and I hope never will include, anything in the shape of direct instruction. I wish to make it as clear as I can that what is being done is in no sense whatever the opening of M. A. classes. Besides being beyond the strength of the College, any step of this sort would, in my opinion, be most unwise. Men who have taken the B. A. degree have got as much tutorial instruction as they ever ought to get. Such as after the careful training of many years during the high school and college courses are still unable to study entirely for themselves, or at most with merely occasional advice and guidance, would do best to find their way into the school of active life as soon as possible.

The response given to this new departure will, if it continues, put a new strain on the accommodation afforded in the College buildings. The room that has been provided is already fully tenanted. If anything like a proportionate number of those who may graduate next year should wish to continue independent study, it is difficult to see how a fitting location can be found for them. Something however may suggest itself when the time of need has actually come. My hope is that the need will be only temporary. My ideal of a fully developed University of Madras—though I do not know whether it is shared by others—includes as a main element the provision by the University itself of such incentives and facilities for higher study as may be required by its graduates. The number of those who aim at more than the possession of the degree which testifies to their being men of an ordinary liberal culture, will, I hope, steadily increase. It will be best that all who have these higher aims, from whatever college they may have graduated, should meet together under the direct care of the University itself. Until provision has been made for this ideal being attained, the College will do the little that lies in its power for the further advancement in learning of its own graduates. But when such provision has been made—and I believe that it ought to be made at no very distant date—the College will gladly hand over this portion of its work to the University as such. It will rejoice to see the University receiving its rightful development and entering on a course of action which will deepen its influence and vastly increase its usefulness. Such at all events are my views and aims.

THE Bursar has just issued the usual annual notification of the district and other scholarships. These scholarships have now been given for so long a time without any alteration in the rules that all about them ought, one might suppose, to be perfectly familiar to students everywhere. Cases still occur, however, which show that information about them is not so widely spread as it ought to be, and it will be a favour if former students will do what they can to make present students in country districts acquainted with the existence of the scholarships and with the rules under which they are assigned;—particularly if they will emphasize the rule that in no circumstances will any one be admitted as a competitor who has not sent his application to the Bursar before the 31st of December. Also it will save me some unnecessary trouble if intending competitors are made to understand that it is to the Bursar and not to the Principal that their applications must be sent. It ought to be specially noted that certain scholarships for Native Christians have been added to the original list, and that students who may pass the ensuing F.A. Examination from the College at Kottayam may compete for one of these, though not for the district scholarships.

THE Christian College Day is to be held this year on Friday the 29th of December. At least this has been determined in the meantime. The Committee may of course still change the day if it should see cause to do so; but in all probability the 29th of December will be found to be a more generally convenient date than the days on which the celebration has taken place in former years. For a long time now nothing has been said in these Notes about the fund to secure the permanent celebration of the College Day. The Secretary of the Committee tells me, however, that he means to enable me next month to give the list of those who have joined the movement since the commencement of the year and also to state the present condition of the fund. It will be well if former students who intend to subscribe but have not yet done so, will send their names to Mr. Ramakrishna Pillai, B.A., before the end of September, and also if the subscriptions already announced are as far as possible paid to him before the statement of accounts appears in the magazine for October.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

There has been much said and written lately about the great prevalence of fever in Madras, and while we have not the least desire to enter into the question of whether or not the sanitary authorities have done all that they might have done in the matter, it seems only fair to point out certain meteorological conditions which appear to have been overlooked. There can be no doubt that in a town like Madras there is a close connection between rainfall and health, but at the same time that connection cannot be properly brought out simply by reference to the annual and monthly rainfall. A very important factor is the heaviness of the fall, for one inch of rain falling in, say, half an hour, may do much more towards washing out the town than five inches spread over half a motnh. In a well drained town with hard, non-absorbent roads much good may be done by comparatively light showers, but with conditions such as exist here *nothing but very heavy rain can do much good*, especially after a long drought. Slight showers probably do much more harm than good. A full investigation of this subject would be too lengthy for these Notes, but the following tables may be taken as a small contribution towards it—indicating at least a direction in which it is worth making further researches.

Number of hours in which the rainfall was 0·5 inch and upwards.

Month.	1887.	1888.	1889.	1890.	1891.	1892.	1893.
January	...	1	...	...	...	...	...
February	...	...	...	...	...	...	...
March	...	...	...	...	...	...	1
April	...	...	2	...	...	...	...
May	...	...	...	2	...	...	...
June	...	1	...	1	...	2	...
July	1	3	3	4	...	3	1
August	5	5	1	1	...	4	...
September ...	6	1	3	...	1	2	
October	15	14	4	3	4	2	
November ...	6	5	1	1	1	...	
December	7	5	10	...	...	2	
Year	40	35	24	12	6	15	
	99			33			

Number of days on which the rainfall was 1 inch and upwards.

Month.	1887.	1888.	1889.	1890.	1891.	1892.	1893.
January	...	...	...	...	...	...	...
February ...	...	...	...	...	...	...	...
March	...	...	...	...	...	...	1
April	...	...	...	...	...	...	...
May	...	2	...	...	...	...	...
June	...	...	...	4	...	2	...
July	1	2	2	2	...	3	...
August	4	2	1	1	...	4	...
September ...	3	...	1	...	1	2	
October	7	7	2	1	4	2	
November ...	7	3	2	2	2	...	
December ...	4	2	4	...	1	1	
Year	26	18	12	10	8	14	
		56			32		

	1887.	1888.	1889.	1890.	1891.	1892.	Avge.
Total rainfall ...	70·24	62·48	43 39	27·99	30·46	42·04	49·02
Days on which fall was 0·1 or upwards.	63	67	52	45	47	59	56
Days on which fall was 0·01 or upwards.	100	106	84	83	94	91	84
Average fall for each rainy day ...	0·70	0·59	0·52	0·34	0·32	0·46	0·58

It will be seen from these tables that during the three years 1890-92 the number of hours in which upwards of half an inch of rain fell was only one third of the number for the preceding three years. Similarly that the number of days when even one inch of rain fell was only 32 against 56. The table showing the average fall on each 'rainy day' tells the same tale, that during the last three years it is not so much that there have been *fewer* showers as that there have been *lighter* showers.

One other point is worth noticing. While during the last 80 years there has been a fall of upwards of 4 inches in one day on 148 occasions, the last such occasion was December 18, 1889. The period from that date till now is the longest without heavy rain since 1836, but it was greatly exceeded by the period from December 7, 1828 to October 30, 1836,

during the whole of which time the fall in one day never amounted to as much as 4 inches. Are there, we wonder, any records to show whether that was a specially unhealthy period?

I RECEIVED last month two letters calling my attention to prominent meteors seen on the evening of the 12th of August. The letter which gives most details was from an observer at St. Thomas' Mount. This observer noticed 5 meteors, between 7-15 and 7-45 P.M., travelling in nearly the same direction, "shooting towards Venus from about midway between it and the belt of the Great Bear." (What is the *belt* of the Great Bear?) The other observer, who writes from Tinnevelly, saw a brilliant fireball between 7-30 and 8 P.M. passing "from very nearly the zenith downwards on the western side of the sky," by which "the surface of the earth was beautifully illuminated as if by many electric lights." The description of the path is in both cases rather vague, but there can be little doubt that the meteors seen by the first of these observers belonged to the famous meteor shower known as the Perseids, which has its maximum on August 10, but continues to give meteors for several days. The characteristic of the meteors is that they are swift, and often leave streaks. The position of the radiant point is R. A. 45°, Dec. + 57°. The meteor seen in Tinnevelly was probably not one of the Perseids but one of the fireballs which are frequent between August 7 and August 13. A single observation of such a meteor is of little value, but had it been seen by several observers at different places and the times and apparent paths noted with accuracy, it would have been easy to calculate the true path and the distance from the earth.

C. M. S.

IN the *Quarterly Review* for July Mr. Round returns to his criticism of Freeman's description of the Battle of Hastings. He has very little difficulty in crushing Mr. Archer, who had put himself forward to defend Freeman. He shows that Mr. Archer has failed to understand either Freeman's account or his own criticism, and accuses him of suppressing inconvenient evidence and misrepresenting his statements.

Leaving on one side these personal matters, the article is one of considerable value. To the three contemporary authorities for the battle it practically adds a fourth. For it introduces to English readers a Latin poem written by Baudri, Abbot of Bourgeuil, dedicated to the Conqueror's daughter Adela, in which he describes a *velum* in her chamber on which were depicted the scenes of the Conquest. This authority therefore is similar to the Bayeux Tapestry, to which Freeman, like everybody else, gave the first place. The other contemporary authorities are in Latin, a prose account by William, Archdeacon of

Poitiers, who was in the victorious army, and a poem by Guy, Bishop of Amiens, a courtier of the Conqueror's. The authority on which Mr. Archer relies is Wace's *Roman de Rôu*, written a century after the battle, an authority which Freeman on occasion refused to follow as untrustworthy and which is scarcely consistent in its account of the battle.

It is impossible to enter into detail here, but Mr. Round shows that Freeman was misled into two fundamental errors in his account of the battle. These are that the centre of the English position was defended by a palisade, and that Harold posted light-armed and undisciplined troops on his wings, with the result that his right wing left its position, allowing the Norman cavalry to charge upon the centre on its undefended flank—the decisive movement of the battle. He shows that none of the four contemporary authorities know anything of the palisade, that their accounts are inconsistent with the disposition of the English army as suggested by Freeman, and that none of them can be brought into agreement with his "decisive turning-point of the day."

There is much that is still not clear in regard to the Battle of *Hastings*—*Senlac* must be abandoned; not even Mr. Archer defends that. But it would appear that the course of events was somewhat as follows. The battle began with the advance of the Norman infantry, armed with slings and bows, in the hope of irritating the dense masses of the English and provoking them to break their serried ranks and rush forward to punish them. Cavalry were ready to support them and to charge the English if they yielded to the temptation. The provocation was more than the English could stand, and the Duke's tactics drew them from their unassailable formation. But their rush was more vigorous than he had expected. It swept the Norman horse and foot alike before it up to the very station of the Duke. A panic seized the whole army, the cry was raised that he was slain, and it was only by lifting his helmet almost off his head and riding to meet the fugitives that he prevented a disastrous rout. All the four chief authorities agree in this incident, Wace alone omits it. The fugitives being thus re-formed inflicted considerable loss on the pursuers.

A second attack was now made upon the weakened English front. The Duke led the assault upon the centre where Harold and his brothers fought beneath the standard. William did all that a man could do, but after several hours he found himself confronted by the steadfast shield-wall which held the brow of the hill. Remembering the only success he had gained in the day, he bade his men feign flight. The stratagem succeeded. Thinking the day was won, many of the English rushed forth in pursuit, only to fall as the Normans re-formed. Thus further weakened, the shield-wall nevertheless still held out. William accordingly had recourse to his last device He ordered his archers to shoot into the air so that their arrows might fall upon the defenders of

the standard. Harold fell, and the Norman knights at the same moment pressed up and seized the standard. Harold's hus-carls died where they stood, but the light-armed troops escaped, making a stand perhaps at a small hill on their right.

THE death is announced of Edmund Law Lushington who was Professor of Greek in Glasgow University from 1838 to 1875. Lushington had a distinguished career both at Charterhouse School, where he was a contemporary of Thackeray, and at Cambridge. He was Senior Classic in 1832, and at the comparatively early age of twenty-seven was chosen to succeed Sir Daniel Sandford as Professor of Greek at Glasgow. Among the unsuccessful competitors for the post were at least two men who afterwards became famous—the late Lord Sherbrooke, better known as Robert Lowe, and the late Archbishop of Canterbury, Archibald Campbell Tait. Lushington did much to raise the standard of Greek scholarship in Scotland, which at the time was lamentably low, and the esteem in which he was held was well shown by his being chosen, ten years after his resignation, by the students of Glasgow University as their Lord Rector. He will, however, probably be chiefly remembered—for he has left but little published work—from his connexion with Tennyson. At Trinity College, Cambridge, he became the intimate friend of Hallam and Tennyson, and in 1842 he married Tennyson's youngest sister. It is this marriage that is commemorated in the stanzas with which *In Memoriam* concludes, and it is Lushington that is referred to in the well known lines,

"And thou art worthy ; full of power
As gentle ; liberal-minded, great,
Consistent ; bearing all that weight
Of learning lightly like a flower."

A BOOK which cannot fail to be of exceeding value has recently been published by the American Library Association—*The A. L. A. Index.* It may be regarded as a companion volume to Poole's *Index of Periodical Literature*, a volume found now in almost every library. The *A. L. A. Index* is an index to general literature. It embraces essays and sketches of all kinds, historical, literary, biographical reports and publications of societies, &c. About 40,000 separate essays are indexed.

SEVERAL volumes of the new magnificent Border Edition of the Waverley Novels have now been published. The Edition is edited by Mr. Andrew Lang, who contributes notes and introductory essays. The *Times* remarks that it "bids fair to become the classical edition of the great Scottish classic." Over sixty leading artists and etchers contribute

to it, among them being Millais, Sam Bough, Macbeth, McWhirter, and Sir George Reid.

In a recent article on Christina Rossetti in the *Century*, Mr. Edmund Gosse declares that "it is she who of living verse-writers has left the strongest mark on the metrical nature of that miraculous artificer of verse Mr. Swinburne." Miss Rossetti, however, seldom aims at elaborate metrical effects.

We have received a tiny volume entitled *An English Primer for Standards I. and II.*, by Mr P. J Abraham, B.A., printed at the Church Missionary Society's Press, Cottayam. We have much pleasure in recommending it for all Malayalam schools. It is simple and clear, and contains useful hints to teachers. The method adopted is one likely to command the attention and secure the interest of young children beginning the study of English.

Messrs. Longmans and Co. have issued the first volume of a reprint of Mr. S. R. Gardiner's *History of the Great Civil War*, uniform with the issue in ten volumes of his *History of England from the Accession of James I.*

RECENT PERIODICAL LITERATURE.

The *Contemporary Review* for August opens with an article by Mr. Leslie Stephen. The subject of this article, which is entitled 'Ethics and the Struggle for Existence', has evidently been suggested by Professor Huxley's Romanes lecture. To much that Professor Huxley has said Mr. Leslie Stephen says he can cordially subscribe. He wishes, however, to guard against an evil that might result from Professor Huxley's description of the struggle that is going on between the 'ethical nature' and the 'cosmic nature'. We cannot help fearing, he says, that in this struggle the microcosm may get the worst of it; and it is his object in the present article to show that such a gloomy view of the case is not necessarily the right one. He holds that the struggle for existence belongs to an order of facts to which moral epithets cannot properly be applied. It denotes a condition of which the moralist has to take account, and to which morality has to be adapted, but which, just because it is a 'cosmic process', cannot be altered, however much we may alter the conduct which it dictates. The race always must adapt itself to the environment, and this necessarily implies conflict as well as alliance. The use of morality is to humanise the struggle; to minimise the suffering of those who fail in it; and to offer the prizes to the qualities which are advantageous to all rather than to those which serve to intensify the bitterness of the conflict. This implies the growth of foresight, which is an extension of the earlier instinct, and enables men to adapt themselves to the future, and to learn from the past, as well as to act upon the immediate impulse of present events. It implies still more the development of sympathy and keener perception of the duty which each man owes to those around him.

In the course of his article Mr. Leslie Stephen makes very pertinent remarks on some of the pessimistic opinions so prevalent at the present time. It is often said that the tendency of modern civilisation is to preserve the weakly, and therefore to lower the vitality of the race. This obviously fails to take account of all the circumstances of the case. For one thing the process by which the weaker are preserved consists in suppressing various conditions unfavourable to human life in general. By improved sanitary measures we no doubt save many weakly children, but we at the same time remove some of the causes that used to weaken the constitutions of the strong. By preserving life we help to intensify the struggle for existence, but unless it can be shown that the weaker members of society have now a differential advantage that they did not possess before the pessimistic argument has no force. It ought to be remembered, too, that the delicate child may turn out to be a Newton or a Keats, who, while his physical feebleness unfits him for propagating his race, will leave to succeeding generations a valuable legacy in his discoveries or his poems.

Canon Knox Little replies to Archdeacon Farrar's articles on the ritualistic and Romanising tendencies of the Anglican Church. He has much to say of the Archdeacon's strong language and his disregard of the amenities of controversy, but very little, it seems to us, by way of reply to the very serious charges made by him against a large and growing section of his clerical brethren. Canon Knox Little virtually admits that much that Archdeacon Farrar has said about the ritualists is true. But what then? Are not he and those who are of his way of thinking at liberty to hold their own opinions? No doubt they are, but we cannot help feeling that if Archdeacon Farrar and those who think with him are sincere, the future will be somewhat as he has foretold it.

Another ecclesiastical article is one on 'Scotland and Disestablishment', by Dr. Donald Macleod. This article is, we believe, a fair presentation of the arguments relied upon by the opponents of disestablishment. There can be little doubt that it is a refutation of some of the arguments that have been put forward on the opposite side, but it can hardly be regarded as much more than this. It is easy to show how strong the Church of Scotland is at the present time and how widespread is the feeling against disestablishment, but the fact that a cause is supported by a majority, however large, does not prove that the cause is a right one. It is easy for Dr. Macleod to appeal to history and tell those who belong to the Free Church that they have no grievance either religious or social, but this is no good reason why they should not think and feel otherwise. Circumstances have altered since 1843, and surely the readers of the Free Church at the present day are not to be bound in all things by the opinions of those who have gone before them. And so with regard to some other arguments. But it is not what is right but what a majority of the people wish that seems to be the important thing with those who defend the Establishment.

A controversial article of a somewhat different kind is contributed by Mr. J. Rendel Harris. The subject of this article is the Gospel of Peter, the discovery of which, Mr. Rendel Harris says, is already responsible for a whole literature of books and pamphlets. Among those who have sought to enlighten the public regarding the contents of the recently discovered fragment is Dr. Martineau; and part of the present article is taken up with a criticism of his treatment of the subject. Mr. Rendel Harris points out several very serious errors into which Dr. Martineau has fallen and which vitiate many of his arguments. At the same time he expresses his appreciation of Dr. Martineau's discussion of some of the questions involved. But his main object in the paper before us is to call attention to certain features in the literary structure of the Gospel of Peter which stamp it indelibly as an artificial and late product, belonging to a period lower than any of the canonical Gospels. Using the measure

of encroachment of prophetic interpretation upon the historical record as one of the best indications of documentary date that we possess, he proceeds to establish the thesis that "the Gospel of Peter shows everywhere the traces of a highly evolved gnosis, and in particular, most of the apparently new matter which it contains, is taken from the Old Testament." If this position be admitted, it is obvious that the Gospel of Peter does not possess the value which has by many been claimed for it.

An article of special interest to Indian readers is 'The New Islam', by the Rev. E. Sell of Madras. One of the most interesting of the many intellectual movements now going on in India, says Mr. Sell, is that which may be described as the New Islam. The title, he says, will not be accepted by the leaders of the movement, who maintain that the movement is only a return to the purity and simplicity of the early faith. This, however, is not a correct description of it, and the title is used by Mr. Sell chiefly to indicate the fact that the movement is a departure from what is commonly known as orthodox Islam. Like the wave of free-thought that in the second and third centuries after the Hegira seemed as if it would change the character of Islam the present movement is a revolt against the hardening dogmatism of Islam and a defence of the use and exercise of human reason in religious matters. It is more, however, than a mere revival of the doctrines of the Mutazalas, of whom Syed Amir Ali, one of the leaders of the new school of thought, declares himself to be one. The environment of Islam, especially in India, is very different to-day from what it was in the early centuries of its history; and, as might naturally be expected, the leaders of the modern movement bear the impress of forces that have been developed outside the faith they are seeking to reform. The subject of Islam is one on which Mr. Sell is well qualified to speak, and we commend his paper to all readers of the *Contemporary*.

Mr. T. W. Rolleston contributes a very able and interesting article on 'Lessing and his Place in German Literature'. The other articles in the present number are 'French Plays and English Audiences', by Mr. George Barlow; 'Spring in the Woods of Valois', by Madame Darmesteter; 'The Associated Life', by Mr. Walter Besant; 'The Gray and Gay Race', by Mr. Stuart Henry; and 'The Evolution of Liberal Unionism', by Sir George Osborne Morgan.

Recent events in Siam are responsible for the first two articles in the *Nineteenth Century* this month. In 'India between Two Fires' Mr. Curzon points out the advantages of 'buffer States' like Siam and Afghanistan, and the dangers to India from the advance of Russia and France. Mr. Demetrius C. Boulger in his article on 'The Crisis in Indo-China' examines the French claims, points out how unfounded they are, and reveals the unscrupulous nature of French diplomacy in Indo-China. He strongly urges that the French should not be allowed to fancy that Great Britain will stand looking idly on at the dismemberment of Siam.

Professor Mahaffy has an interesting article on 'The Future of Education'. He denounces as strongly as usual the idea that a mere degree-conferring body is any sense a university, and his whole article is strongly conservative in tone. He deprecates the modern tendency to look upon a university as a place that should be the home of universal knowledge, and laments that "the old doctrine that all we can teach the young out of the infinite of what can be known, is *how to know one or two things, so that while the knowing of other things may be made easier the knowing of other things inaccurately may be despised*." seems almost driven out of the world. We confess to having a good deal of sympathy with him when he contends against too early specialisation, and urges that "every student who receives a liberal education must be taught a certain number of subjects, *whether he likes them or not*."

It is not likely that Mr. Sinnett will enjoy Professor Max Müller's rejoinder on the subject of 'Esoteric Buddhism', in which he is charged with throwing over Madame Bla-

vatsky in order to obtain whatever of honour there may pertain to the originator of esoteric Buddhism. Professor Max Müller remonstrates with Mr. Sinnett for trying to rob his "spiritual mother" of the credit of being the inventor of theosophy, and treats Mr. Sinnett's own work in the most contemptuous manner.

"As," he says, "I had never in the whole of my article on Madame Blavatsky and her own Esoteric Buddhism, ventured to criticise Mr. Sinnett's Esoteric Buddhism, I did not see that I was bound to answer his 'Rejoinder' in the June number of this Review. If his 'Rejoinder' had been inspired by a wish to defend his once revered Mistress I should have felt in duty bound to reply to it. But as his 'Rejoinder', so far from being a defence of Madame Blavatsky, is in fact nothing but a plea for Mr. Sinnett himself, whom I never attacked, it was only out of respect for the editor of the *Nineteenth Century*, that I was induced to write a few remarks in reply to what he had allowed to appear in the June number of this Review."

Once more Max Müller asserts strongly and brings forward arguments in support of his assertion, that there is really no such thing as esoteric Buddhism. "We shall," he says, "never find esoteric twaddle in the whole of the Buddhist canon as little as we shall coal beneath granite." So-called esoteric Buddhism would be of interest if the Mahatma legend were true, and there were Thibet brothers who expounded the doctrines of theosopby to casual visitors like Mr. Sinnett and Madame Blavatsky, but unfortunately we have received no proof of the existence even of those worthies—at least not since the collapse of Koot Hoomi. And most people will agree with Max Müller in refusing to concede Mr. Sinnett's claim, "Whether I obtained esoteric Buddhism from a Mahatma on the other side of the Himalaya or from my own head is of no consequence."

In 'An Open Letter to Lord Meath' Bishop Fitzgerald of the American Methodist Episcopal Church, South, defends himself from the charge, brought against him in the March issue of the *Nineteenth Century*, of being a defender of the atrocities occasionally perpetrated by lynchers on negroes in the Southern States, The Bishop defends himself vigorously, pointing to the work that he and his Church have done for the negroes, and to the attitude that he as editor of the *Christian Advocate* has all along adopted towards lynch law of any sort, as a sufficient refutation of the calumny. The misrepresentation arose from an interview in which he stated that the perpetrators of the crime for which negroes are usually lynched were outlawed in every part of the United States, and at the same time remarked that in the Northern States "there was no expression of compassion for the white women and little children who were the unhappy victims of unspeakable outrage." The statement of these facts was magnified by a partisan press into the approval of the lawless and cruel conduct of the lynchers. Bishop Fitzgerald, having cleared himself, proceeds to defend the Southern States from the charges often brought against them. He points out that it was the Northern States that conducted the slave trade, and maintains that the South is "more the victim than the criminal in the whole matter." Prejudice against the coloured people is as strong in the North as it is in the South, and no one in the South regrets that slavery is dead. The negro-question remains, as a legacy of the past for which all alike are to blame, and for its solution human wisdom is inadequate. The Bishop is inclined to look to Africa for a final solution of this race problem, and hopes that God's purpose for the negroes in America may be the Christianisation of their fatherland.

'How long, O Lord, How long?', by W. H. Wilkins, has as its theme the miseries of the needlewomen of the east end of London, miseries as real and as great now as when Hood wrote *The Song of a Shirt*. Mr. W. Basil Worsfold has an appreciative notice of 'The Poetry of D. G. Rossetti', in which, however, he points out the poet's limitations. In an article on 'The Abbé Grégoire and the French Revolution' the Hon. W. Gibson gives a sketch of the life of a remarkable but now little heard-of priest who played

a very important part in the French Revolution.

Prince Kropotkin contributes another of his somewhat heavy articles on 'Recent Science', and Colonel Kenny Herbert supplements his articles on cookery with one on 'The Art of Household Management'. 'Evolution in Professor Huxley' is the title chosen by Professor St. George Mivart for his criticism of the recently delivered Romanes lecture, in which Professor Huxley seems to admit that the cosmic process could never have evolved the ethical ideal, or in other words that "ethics could never have formed part and parcel of the general process of evolution." The remaining articles in this issue are a plea for 'Public Playgrounds for Children', by the Earl of Meath: 'An Incident in the Career of the Rev. Luke Tremain', by the Rev. Dr. Jessop; and 'My Stay in the Highlands', by Lady Catherine Milnes Gaskell.

The *New Review* has so many articles of high interest that it is impossible to give an adequate account of any one. Now that the Home Rule Bill has at last been carried in the House of Commons, it is interesting to note the first article in the Review. From different points of view Mr. Gladstone's procedure is assailed and praised. Mr Russell and Mr. Redmond treat of the 'gag' from their respective standpoints with every show of reason and persuasion. Lord Cranborne discusses the attitude of Gladstonians to the House of Lords, and so completes a most interesting symposium. Lord Battersea contributes an article on 'Evening Continuation Schools', explaining their rise and progress. The object of these schools is to "promote the continuous and healthful education of the children who have left our elementary schools by evening classes, both recreative and practical, under inspection." The cause is a most praiseworthy one, and the success of the endeavour is only what might have been expected.

Mr. Le Gallienne in a gossipy paper tells of his veneration for old Izaak Walton. His enthusiasm is stirred by what is undoubtedly a great prize — a book which he has in his library, entitled, '*The Life of Dr. Sanderson*, by Izaak Walton 1678', with the inscription, For Mis. Anne King, I. W." A presentation copy of such a kind may well arouse the devotion of its possessor.

Sir Richard Temple's acute treatment of the 'Silver Crisis in India' is not to be compressed into a sentence, and has to be read to be appreciated. Suffice it to say that he considers that the present action of the Government is merely an attempt, and that its result is still uncertain.

Dr. Büchner gives a careful statement of the facts regarding 'The Brain of Women'. While admitting that the weight of a woman's brain is less than that of a man, he sees in this no reason for woman's occupying an inferior place to man in society. For he says that a very important factor is generally omitted in all such calculations, and that if we were to take into account the smaller bodily size of woman we should find that she possesses not only not less but probably even more brain than man. He ends his thorough investigation by emphasizing the fact that we should treat the female half of mankind not as a means for the use and enjoyment of men, but as *our equals*.

Mr. Henry Jones has a carefully thought-out forecast as to 'The Future of the English Drama'. Shall we not however apply the principle of *obsta principiis* before answering his final question, If the Pulpit loses its power, will the Drama take its place?

'Gallio' contributes a few ideas as to the Romeward tendency of the Church of England from the view point of a spectator watching the weaving of the threads of destiny.

In the light of present prosecutions it would be instructive to devote time to the two articles on 'The Armenian Church; its History and its Wrongs'. But even to give the briefest extract would be to destroy the charm of the accounts. Besides the strong contents of the *New* already noticed there are others equally enjoyable, of which only space forbids mention.